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1896
FIRST QUARTER

THE WESTMINSTER SENIOR QUARTERLY

EDITED BY J.R.MILLER D.D.

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BIBLE DICTIONARY FOR THE QUARTER.

An'drew.—Brother of Simon Peter. A fisherman, native of Bethsaida. Originally a disciple of John the Baptist. On hearing John style Jesus "the Lamb of God," he became one of Jesus' first disciples, and brought Simon to Jesus. He was one of the apostles.

An'gel (*messenger*).—A spiritual being of higher order than man, who serves God in heaven and on earth.

An'nas.—High priest A. D. 7–14. Caiaphas, his son-in-law, was made high priest A. D. 25, and Annas was called high priest along with him.

Au-gus'tus.—Nephew and successor of Julius Cæsar, and emperor of Rome at the time of our Lord's birth. He ordered the enrollment, which required the presence of Joseph and Mary at Bethlehem, where Jesus was born. Luke 2 : 1–4. He reigned forty-one years, and was succeeded by Tiberius Cæsar.

Bar-thol'o-mew.—One of the twelve apostles; believed to be the same as Nathaniel.

Be-el'ze-bub.—See *Devil.*

Beth'le-hem.—A city of Judah, six miles south of Jerusalem, the birthplace of our Lord. It was called Bethlehem-Judah, to distinguish it from Bethlehem in Zebulon. As David was born here (I Sam. 17 : 12), and was here anointed king (I Sam. 16 : 1–13), it was sometimes called the City of David. Luke 2 : 4.

Beth-sa'i-da.—A town near the entrance of the Jordan into the Sea of Galilee. It lay on both sides of the river. It was the birthplace of the apostles Peter, Andrew, and Philip, and at times the residence of our Lord. The part on the east of the Jordan was named Bethsaida Julias, in honor of a daughter of the emperor Augustus. Many think that there was another Bethsaida, the home of Peter, Andrew, and Philip, two miles from Capernaum, at Et-Tâbghah.

Cæs-ar-e'a Phi-lip'pi.—A city at the source of the Jordan, near the foot of Mount Hermon.

Ca'ia-phas.—High priest during Pilate's administration. A Sadducee. A member of the Council.

Ca-per'na-um.—A Galilean town, on the northwestern shore of the Sea of Galilee. In and around this city Jesus spent a considerable part of his public life, and performed many of his miracles. It was, therefore, called his own city. Matt. 9 : 1.

Cen-tu'ri-on.—A Roman officer in command of a hundred men.

Chief Priests.—Heads of the twenty-four priestly courses, members of the Sanhedrin.

Christ (*Anointed*).—A Greek translation of the Hebrew "Messiah." The official title of Jesus, denoting his divine commission as the Saviour.

Coun'cil.—In the gospels this refers first to the Sanhedrin, the supreme council and court of the Jews, and second to the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrin. The Sanhedrin was generally presided over by the high priest and was composed of seventy-one members, consisting of chief priests, scribes, and elders.

Da'vid.—The son of Jesse, of the tribe of Judah. The second king of Israel; born at Bethlehem B. C. 1085; anointed king by Samuel B. C. 1063; made king of Judah after the death of Saul B. C. 1055; anointed king of all Israel B. C. 1048; died B. C. 1015. Jesus was of the family of David.

Dev'il.—The English form of a Greek word, meaning slanderer, false accuser, calumniator, and in the New Testament a name given to the prince of evil spirits. The same evil spirit is referred to as Satan, Beelzebub, Adversary, Prince of Darkness, etc.

El'ders.—Laymen of authority in the Jewish Church, who also exercised some control in public affairs.

E-li'as.—The Greek form of Elijah. A prophet of Israel, who "went up by a whirlwind into heaven."

E-lis'a-beth.—Mother of John the Baptist.

El'-i-se'us.—The Greek form of Elisha. For his history, see I Kings 19 : 16–21; II Kings 2–9; 13 : 14–21.

E-sa'ias.—The Greek form of Isaiah. Son of Amoz. Author of the prophetical book of Isaiah.

Gad'a-renes.—(Called also Gergesenes. Matt. 8 : 28.)—Inhabitants of Gadara, about six miles southeast of Sea of Galilee.

Gal'i-lee.—The northernmost of the three provinces of Palestine in the time of Jesus. It covered nearly 2,000 square miles and was then very populous. Much of Jesus' public life was spent in this province. The Sermon on the Mount, the choosing of the twelve, and many other important incidents occurred there. Eleven of the apostles were Galileans.

Gal'i-lee, Sea of.—Named from the province of Galilee. Also called "Sea of Tiberias," and "Lake of Gennesaret." It is oval in shape, about twelve and one-half miles long by four to seven and one-half miles wide. The Jordan flows through it.

Gen'tile.—The name by which the Jews designated all who were ignorant of God and were idolaters.

Her'od the Great.—The second son of Antipater, procurator of Judea. He became king of Judea B. C. 40. He adorned Jerusalem with many monuments of his taste and magnificence. But he was of a cruel and tyrannical disposition. He caused the slaughter of the infants at Bethlehem. Matt. 2 : 16.

Her'od An'ti-pas.—Son of Herod the Great. On the death of his father he became ruler of Galilee and Perea. He first married a daughter of Aretas, king of Arabia Petræa, but he soon repudiated her to marry Herodias, the wife of his half-brother, Philip. He murdered John the Baptist.

He-ro'di-as.—Daughter of Aristobulus, one of the sons of Herod the Great and Mariamne, and sister of Agrippa I. She first married Philip, then she deserted him to marry his half-brother, Herod Antipas. John the Baptist was beheaded at her instigation.

Is'ra-el.—The name given at Peniel to Jacob (Gen. 32 : 24–32); applied also to his descendants.

Ja-i'rus.—Ruler of the synagogue at Capernaum, whose daughter Jesus restored to life.

James.—One of the apostles. Son of Zebedee and brother of the apostle John. Called James the Greater, to distinguish him from *James*, the son of Alpheus, also one of the twelve, who wrote the Epistle of James.

Jer'i-cho.—An ancient city northeast of Jerusalem, on the west side of the Jordan, near its entrance into the Dead Sea. In the time of Christ it was probably the second city of Palestine.

Je-ru'sa-lem.—The capital of Palestine. Thirty-two miles from the Mediterranean, eighteen from the Jordan, twenty from Hebron, thirty-six from Samaria. It was built on mounts Zion and Moriah. Christ predicted its destruction as a judgment for his rejection, which was fulfilled A. D. 70. While the present city undoubtedly occupies the same site, the scenes of incidents which occurred in the ancient city cannot be located with certainty.

Je'sus (*Saviour*).—Our Lord's proper name, as *Christ* was his official title.

Jews.—Derived from Judah and applied first to that tribe; then, after the captivity, to all the nation.

John.—An apostle and evangelist. Son of Zebedee and Salome; a disciple of John the Baptist, by whom he was directed to Jesus as "the Lamb of God." He was called "the disciple whom Jesus loved." He wrote the Gospel and Epistles that bear his name, and Revelation. John's Gospel alone contains the account of Christ's early Judean ministry.

(*Concluded on page 41.*)

AN INN. JERUSALEM.
NAZARETH EARLY MORNING.
BOY JESUS IN THE TEMPLE.
JORDAN
PILGRIM'S BATHING PLACE.
HORNS OF HATTIN
MOUNT OF BEATITUDES.

PALESTINE
IN THE
TIME OF CHRIST

SCALE OF MILES
0 5 10 15 20 25 30

REFERENCE TO COLORING
Showing Elevations and Depressions

- *Below Sea Level*
- *Sea Level to 500 ft. above*
- *500 ft. to 1,000 ft. above*
- *1,000 ft. to 2,000 ft. "*
- *2,000 ft. to 3,000 ft. "*
- *3,000 ft. to 5,000 ft. "*
- *Above 5,000 ft.*

MEDITERRANEAN SEA
PHOENICIA
Sarepta
Tyre
Kanah
Dan
Caesarea Philippi
Waters of Merom
UPPER GALILEE
Achzib
Ptolemais (Acco)
Carmel Pr.
Mt. Carmel
R. Kishon
Plain of Esdraelon
LOWER GALILEE
Nazareth
Mt. Tabor
Dor
Caesarea
Scythopolis (Beth-Shean)
Num
Sea of Galilee
Tiberias
Gergesa
Hippos
Gadara
Gadarenes
Bethsaida Julias
Chorazin
Capernaum
Magdala
Cana
Bethulia
Arbela
Pella
DECAPOLIS
Salim (Enon)
SAMARIA
Plain of Sharon
Samaria
Mt. Ebal
Shechem
Sychar
Jacob's Well
Mt. Gerizim
Antipatris
Joppa
Shiloh
Arimathea
R. Jordan
Mt. Gilead
Ramoth Gilead
Gerasa
R. Jabbok
PEREA
Rabbath Ammon (Philadelphia)
Lydda
Bethel
Jericho
Jabneh (Jamnia)
Emmaus
Rama
Mt. of Olives
JERUSALEM
Bethany
AMMONITIS
Azotus
Mt. Nebo
Kidron
Bethlehem
Askalon
JUDEA
Plain of Philistia
Wilderness of Judea
Hebron
Machaerus
Dead Sea
R. Arnon
Gaza
Gerar
Wady Ghuzzeh
Beer-sheba
Ar (Rabbath Moab)
MOABITIS
Rehoboth
IDUMEA
Arabia

34° 30′ Longitude 35° East from 35° 30′ Greenwich 30°

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THE EDITOR'S PAGE.

First of all, I wish every one who uses this QUARTERLY a happy New Year. It takes a good many wishes to go around, for our family is large—quite half a million. Still there are enough New Year wishes in my heart for every one of you. God bless you, as you begin a new year. Make it the best year you have ever lived. Will you not write me and tell me what you intend to do with this new year?

* * *

I receive many letters from earnest people about the use of the Bible in the classes in the Sabbath-school. It seems that a great many young people use only the QUARTERLY or *Lesson Leaf*, not bringing a Bible with them. Would it not be well if among the new resolves you are making you have one something like this:

Resolved, That I will always carry my Bible to the Sabbath-school and will use it in the class while the lesson is being taught.

The QUARTERLY is meant to help you in preparing the lesson. It explains the words and makes as plain as possible the meaning of the passage you are studying. But it will be better if you will use the Bible in class. You will need your QUARTERLY in the worship of the school, if the Order of Service is used.

* * *

Have you a Bible of your own—your very own? If not, can you not in some way get one very soon? It is well for every person to have a Bible, and to use it every day. A book one reads in regularly soon gets to be like a friend. *Try to get a Bible of your own.*

* * *

What about your friends? Young people should watch their friendships very closely. A friend who is not good will do you harm. Be sure you choose for friends only those who are beautiful in their lives—who are truthful, honest, pure in heart, gentle, kindly.

* * *

There are some things you should learn not to do, never to do. Don't fret. Fretfulness spoils your disposition, brings ugly lines into your face, makes you look old very soon. Then it makes you an unpleasant companion for others. People soon tire of one who is always fretting. Besides, it grieves God. Don't worry. There is no use in it. It does no good. It really does a great deal of harm. It makes one unhappy. It keeps one from seeing the lovely things there are everywhere in God's beautiful world. It is sinful, too, for God is taking care of you. If you worry you are doubting your Father's love and thought for you. Learn to be sunny-hearted, never to fret, never to worry, and always to be cheerful. Then you will always find happiness and make happiness.

* * *

Do you take our paper, *Forward*, in your school? It is the paper for the older young people. Beginning with January, 1896, it will be issued every week.

* * *

The lessons for this quarter are full of interest. They take us again to the story of the life of our Saviour, a story which is always rich in its instruction. A list of these lessons for the quarter is given below. In order to make the story complete the Home Work marked out for each lesson should be carefully followed.

* * *

LESSONS AND GOLDEN TEXTS.

First Quarter.

1. Jan. 5.—THE FORERUNNER OF CHRIST. Luke 1: 5-17. Commit vs. 15, 16. (Study connection in Luke 1: 1-80.) *Golden Text*—Thou shalt go before the face of the Lord to prepare his ways. Luke 1: 76.

2. Jan. 12.—THE BOY JESUS. Luke 2: 40-52. Commit vs. 51, 52. (Study whole chapter, Luke 2: 1-52.) *Golden Text*—Jesus increased in wisdom and stature, and in favor with God and man. Luke 2: 52.

3. Jan. 19.—THE MINISTRY OF JOHN THE BAPTIST. Luke 3: 15-22. Commit vs. 21, 22. (Read Luke 3: 1-38. Compare also Malachi, chap. 3.) *Golden Text*—Behold the Lamb of God, which taketh away the sin of the world. John 1: 29.

4. Jan. 26.—THE EARLY MINISTRY OF JESUS. Luke 4: 14-22. Commit vs. 18, 19. (Study whole chapter, Luke 4: 1-44. Read also Isa. 61: 1-3.) *Golden Text*—His word was with power. Luke 4: 32.

5. Feb. 2.—THE POWER OF JESUS. Luke 5: 17-26. Commit vs. 22-24. (Read Luke 5: 1-39 and 6: 1-11.) *Golden Text*—The Son of man hath power upon earth to forgive sins. Luke 5: 24.

6. Feb. 9.—THE SERMON ON THE MOUNT. Luke 6: 41-49. Commit vs. 47-49. (Read Luke 6: 12-49.) *Golden Text*—Why call ye me, Lord, Lord, and do not the things which I say? Luke 6: 46.

7. Feb. 16.—THE GREAT HELPER. Luke 7: 2-16. Commit vs. 14-16. (Read Luke 7: 1-50.) *Golden Text*—They glorified God, saying, That a great prophet is risen up among us. Luke 7: 16.

8. Feb. 23.—FAITH ENCOURAGED. Luke 8: 43-55. Commit vs. 48-50. (Read Luke 8: 1-56.) *Golden Text*—Thy faith hath made thee whole; go in peace. Luke 8: 48.

9. March 1.—JESUS THE MESSIAH. Luke 9: 18-27. Commit vs. 23-26. (Read Luke 9: 1-50.) *Golden Text*—This is my beloved Son: hear him. Luke 9: 35.

10. March 8.—TRUE LOVE TO ONE'S NEIGHBOR. Luke 10: 25-37. Commit vs. 25-27. (Read Luke 9: 51-62 and 10: 1-42.) *Golden Text*—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10: 27.

11. March 15.—TEACHING ABOUT PRAYER. Luke 11: 1-13. Commit vs. 9, 10. (Read Luke 11: 1-54.) *Golden Text*—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11: 9.

12. March 22.—FAITHFUL AND UNFAITHFUL SERVANTS. Luke 12: 37-48. Commit vs. 37, 38. (Read the chapter, Luke 12: 1-59.) *Golden Text*—Be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5: 18.

13. March 29.—REVIEW. *Golden Text*—Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. Luke 12: 8.

ORDER OF SERVICE.

First Bell.—Signal for order. All find places; doors closed; ready to begin.

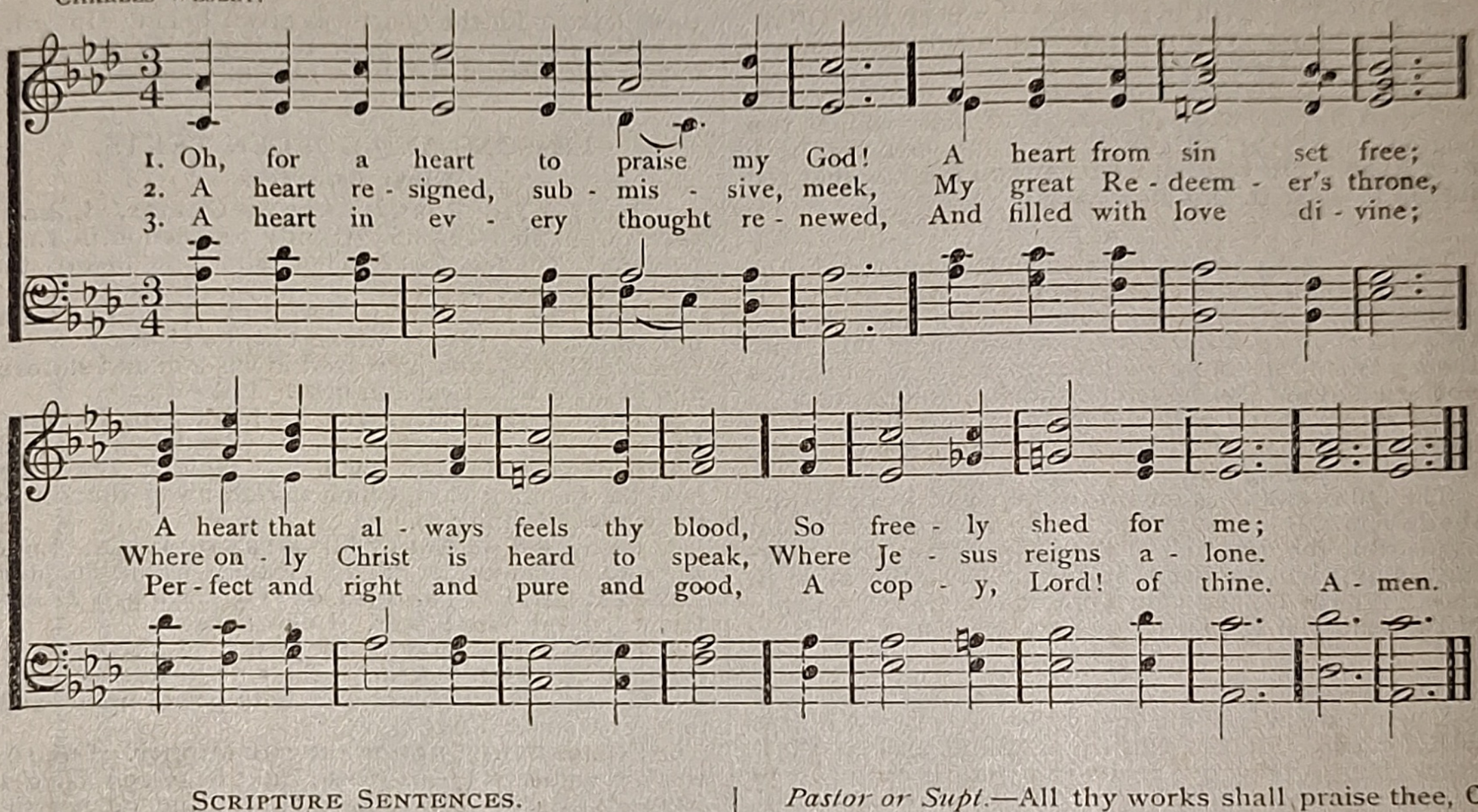
Second Bell.—Perfect silence.

I. Opening Worship.

Singing.

OH, FOR A HEART TO PRAISE.

Charles Wesley. Rev. J. B. Dykes.



Scripture Sentences.

[The whole of Psalm 145 is in this Service.]

Superintendent.—I will extol thee, my God, O king; and I will bless thy name for ever and ever.

Asso. Supt.—Every day will I bless thee; and I will praise thy name for ever and ever.

School.—Great *is* the Lord, and greatly to be praised; and his greatness *is* unsearchable.

Supt.—One generation shall praise thy works to another, and shall declare thy mighty acts.

Male Classes.—I will speak of the glorious honor of thy majesty, and of thy wondrous works.

Supt.—And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

Female Classes.—They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

Supt.—The Lord *is* gracious, and full of compassion; slow to anger, and of great mercy.

School.—The Lord *is* good to all: and his tender mercies *are* over all his works.

Pastor or Supt.—All thy works shall praise thee, O Lord; and thy saints shall bless thee.

School.—They shall speak of the glory of thy kingdom, and talk of thy power;

Supt.—To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Male Classes.—Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

Female Classes.—The Lord upholdeth all that fall, and raiseth up all *those that be* bowed down.

Supt.—The eyes of all wait upon thee; and thou givest them their meat in due season.

School.—Thou openest thine hand, and satisfiest the desire of every living thing.

Prayer Hymn.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come! I come!

Extra copies of this Order of Service will be furnished at 50 cents a hundred.

SILENT PRAYER.

Supt.—Thy testimonies *are* wonderful:

All.—Therefore doth my soul keep them.

Supt.—The entrance of thy words giveth light;

All.—It giveth understanding unto the simple.

SINGING.—[During the organ prelude to the hymn the school will find the passage of Scripture to be read. At the sound of the bell all will rise and remain standing during the reading, and until the close of the prayer.]

READING SCRIPTURE LESSON.

RECITATION OF THE APOSTLES' CREED.

SINGING—PRAYER HYMN.—Without announcement.

PARTING SONG.

Abide with me! Fast falls the eventide;
The darkness deepens; Lord! with me abide;
When other helpers fail and comforts flee,
Help of the helpless! oh, abide with me.

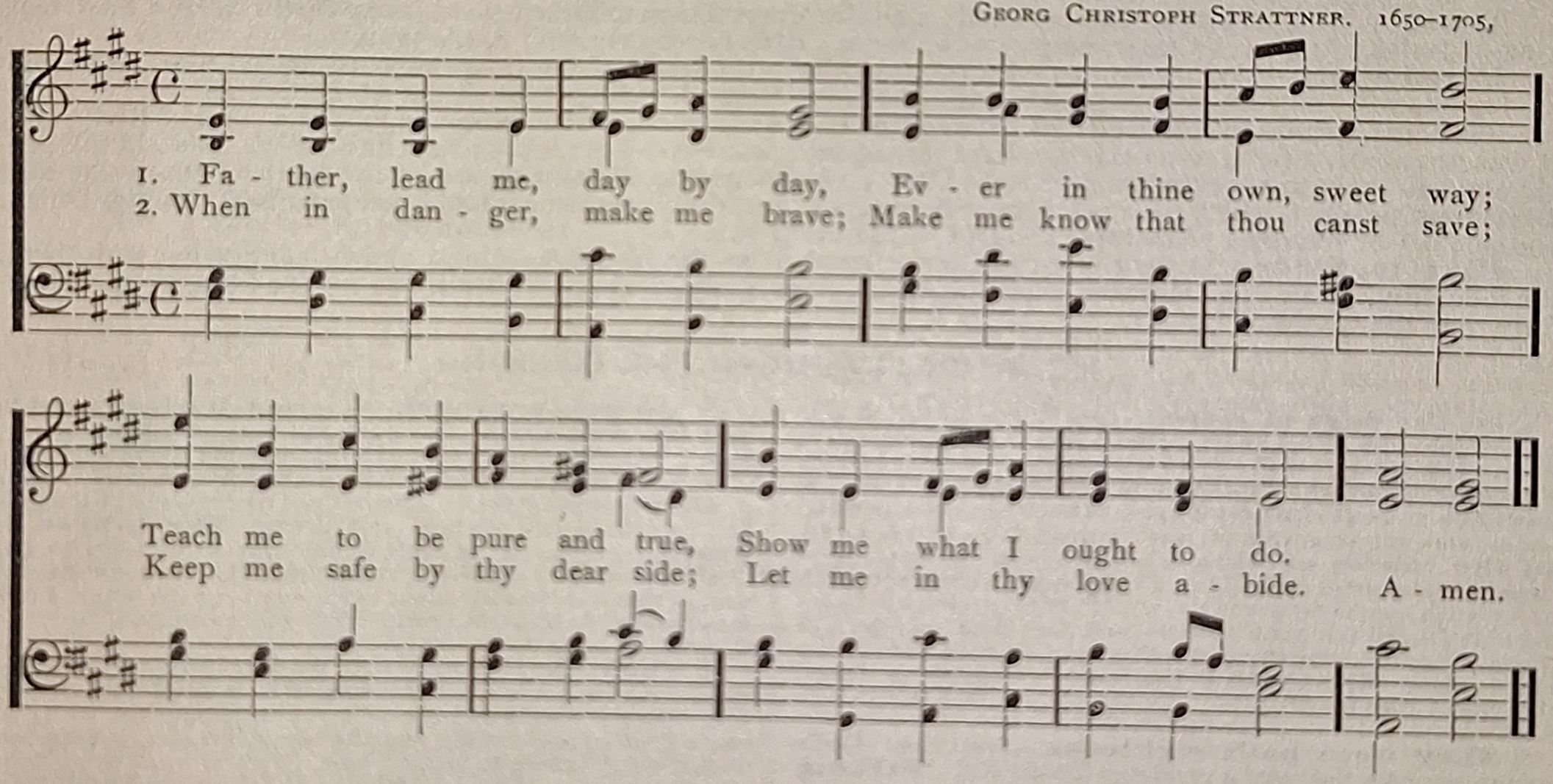
I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

PARTING SALUTATIONS.

Supt.—The LORD *is* righteous in all his ways, and holy in all his works.

FATHER, LEAD ME, DAY BY DAY.

GEORG CHRISTOPH STRATTNER. 1650–1705.



PRAYER.—Closing with the Lord's Prayer.

NOTICES.

SINGING.—Hymn announced.

II. Lesson Work.

STUDY OF LESSON IN CLASSES.

SINGING.—Hymn announced.

SUPERINTENDENT'S CLOSING WORDS.

HYMN.—Announced.

SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

III. Closing Worship.

School rise, at tap of the bell.

Asso. Supt.—The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

School.—He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.

Supt.—The LORD preserveth all them that love him: but all the wicked will he destroy.

Pastor.—My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

SILENCE.—Until a chord on the organ gives the signal for dismission.

LESSON I.—January 5, 1896.

THE FORERUNNER OF CHRIST.—Luke 1: 5-17.

Commit verses 15, 16.

5 ¶ There was [1] in the days of Her'od, the king of Ju-de'a, a certain priest named Zach-a-ri'as, [2] of the course of A-bi'a: and his wife *was* of the daughters of Aa'ron, and her name *was* E-lis'a-beth.

6 And they were both [3] righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that E-lis'a-beth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God [4] in the order of his course,

9 According to the custom of the priest's office, his lot was [5] to burn incense when he went into the temple of the Lord.

10 [6] And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zach-a-ri'as saw *him*, [7] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zach-a-ri'as: for thy prayer is heard; and thy wife E-lis'a-beth shall bear thee a son, and [8] thou shalt call his name John.

14 And thou shalt have joy and gladness; and [9] many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and [10] shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 [11] And many of the children of Is'ra-el shall he turn to the Lord their God.

17 [12] And he shall go before him in the spirit and power of E-li'as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

---

[1] Matt. 2: 1.
[2] I Chr. 24: 10, 19.
[3] Gen. 17: 1; Acts 23: 1.
[4] II Chron. 8: 14.
[5] Ex. 30: 1, 7, 8; I Sam. 2: 28.
[6] Lev. 16: 17; Rev. 8: 3, 4.
[7] Judg. 6: 22; Luke 2: 9; Rev. 1: 17.
[8] Vs. 60, 63.
[9] Vs. 58, 68.
[10] Num. 6: 3; Luke 7: 28, 33.
[11] Mal. 4: 5, 6.
[12] Matt. 11: 10–14; Mark 9: 11, 13; Matt. 3: 3.

Time.—B. C. 6, as ordinarily reckoned; actually about fifteen months before Jesus' birth. Herod the Great, king of Judea; Augustus Cæsar, emperor of Rome. **Place.**—Jerusalem; in the temple.

Introductory.—We are now to spend six months in the study of the Gospel according to Luke. Although the lessons will embrace only portions of the book, the Home Readings take in the whole Gospel.

For many hundred years God had been telling the Jews, through their prophets, about a coming Redeemer. It was promised, among other things, that there should first come a great preacher, like Elijah, to warn the people and call them to repentance. Our lesson to-day is about the announcement of the birth of this great New Testament prophet, which took place more than seven hundred years after it had been promised through Isaiah, and about four hundred years after Malachi had foretold it.

Hints for Study.—Study the prophecies referred to in the Home Readings, and in connection with them, the following, Matt. 3: 3; Mark 1: 2, 3; Luke 3: 4; John 1: 23; Mal. 3: 1; Matt. 11: 10, 14; Luke 7: 27. Carefully read the whole of Luke 1.

HELPS IN LEARNING THE LESSON.

5. **In the days of Herod.**—Herod the Great. It was toward the close of his reign. Herod was a cruel and selfish ruler. His killing of the infants showed this. He was an Idumean usurper whom the Romans had set over the Jews. **A certain priest named Zacharias.**—We know nothing about him excepting what we learn in this first chapter of Luke. **Of the course of Abia.**—In David's time there were twenty-four courses or families of the priests. These served in order, each course for seven days. After the captivity in Babylon only four of these courses returned. See Ezra 2: 36–39. But the four families were divided into twenty-four, to keep up the old number. **Elisabeth.**—The same in Hebrew as that of the wife of Aaron—Elisheba. An honored name in the priestly families.

6. **They were both righteous.**—They kept God's commandments and lived a good and faithful life. **Walking in all the commandments.**—Walking is often used in the Bible for the manner of life. "Enoch walked with God." "Walk in love." To walk in the commandments is to obey them. **Ordinances.**—Ceremonies and forms of worship.

7. **They had no child.**—Regarded as a great misfortune. **Well stricken in years.**—They were growing old.

8. **In the order of his course.**—The family of priests to which he belonged.

9. **His lot was to burn incense.**—The highest of all the priest's duties. Lots were cast to decide what duties each priest should perform, and it fell that day to Zacharias to burn incense. As there are said to have been twenty thousand priests at this time, it was not likely that any man could hope to burn incense more than once in his lifetime. This was a great day, therefore, for Zacharias. Incense was a symbol of prayer. See Ps. 141: 2; Rev. 5: 8. **Into the temple.**—The holy place—not the inner shrine, the holy of holies. Into this the high priest only ever went. The priest threw the incense on the fire on the golden altar, and its smoke rose in a cloud of perfume.

10. **The people were praying without.**—While one priest was offering the sacrifice on the altar of burnt-offering, and another offering incense in the holy place, the people were outside in the court praying to God.

11. **An angel.**—Find all mention of angels in connection with our Saviour's life. **The altar of incense.**—See description in Ex. 30: 1–7.

12. **He was troubled.**—Whenever angels appeared to men they were afraid. Compare Judg. 13: 22; Mark 16: 8; Rev. 1: 17. We are not told in what form the angel appeared.

13. **The angel said unto him, Fear not.**—Thus quieting Zacharias' fear. This is the first message of the gospel, and it is full of cheer and peace. **Thy prayer is heard.**—No mention is made of any prayer by Zacharias, but doubtless he had just been praying either that he might have a son, or that the Messiah might come—perhaps the latter. **Call his name John.**—Meaning "Jehovah is gracious," or "the favor of Jehovah."

14. **Thou shalt have joy and gladness.**—A true parent always has joy and gladness when a child lives a noble life. **Many shall rejoice.**—Not only should the father be made glad by the coming and the life of his son, but the son should be a blessing to many others. This is what every child should try to be. This was fulfilled in John's wonderful work as the forerunner of the Christ.

15. **Great in the sight of the Lord.**—Not great merely in outward appearance, but in the eyes of the Lord, who reads the heart. **Shall drink neither wine nor strong drink.**—He should be a Nazarite. See Num. 6: 1-4, for a description of the Nazarite vow. **Filled with the Holy Ghost.**—Instead of the false and unholy excitement which strong drink produces, John would have the divine exaltation and fervor wrought by the Holy Spirit. He would be a prophet, inspired for his work.

16. **Many . . . shall he turn to the Lord.**—The people had gone away from God. John's preaching was a call to repentance, or turning to God.

17. **He shall go before him.**—Before the Messiah. **In the spirit and power of Elias.**—"Elijah." See Mal. 3: 1, and 4: 4–6. From these prophecies the Jews expected the return of Elijah to the earth to prepare the way for the Messiah. John, though not Elijah, came in his spirit and power. He was the same type of man, and his mission and work were similar. See the explanation given by Jesus in Matt. 11: 14; 17: 10–13. **To turn the hearts of the fathers to the children.**—John's work would tend to heal family divisions and strifes. **To the wisdom of the just.**—"In the wisdom." The word means prudence, practical wisdom, wisdom that has its place in the life.

THE GOLDEN TEXT.

"Thou shalt go before the face of the Lord to prepare his ways."—Luke 1 : 76.

LESSON OUTLINE.

I. The Childless Home, vs. 5–7.
II. The Angel's Announcement, vs. 8–14.
III. The Honored Child, vs. 15–17.

CENTRAL THOUGHT.

The character and work of the Forerunner of the Messiah.

HOME READINGS.

M. Isa. 40 : 1–5 ; Mal. 4 : 1–6, The Forerunner Foretold.
T. I Kings 18 : 17–46, The Work of Elijah.
W. Luke 1 : 1–25, The Forerunner Announced.
Th. Luke 1 : 26–38, Christ's Birth Promised.
F. Luke 1 : 39–56, Mary's Visit to Elisabeth.
S. Luke 1 : 57–66, The Forerunner's Birth.
S. Luke 1 : 67–80, The Song of Zacharias.

CATECHISM.

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

QUESTIONS TO HELP YOU THINK.

Introductory.—In what book are we now to study? What do you know about Luke? What expectation was there among the Jews? What was the expectation about a forerunner? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Childless Home** (vs. 5–7).—Who was king in Judea at this time? Give all the facts you can find about Herod. What was his character? What can you learn about Zacharias? What is meant by the "course of Abia"? What do we know of Elisabeth? What was the character of them both? What is it to walk in the commandments and ordinances blameless? What lack was there in their home?

II. **The Angel's Announcement** (vs. 8–14).—What was Zacharias doing? How were the duties assigned to the different priests? What part fell to Zacharias? Of what was incense a symbol? In what part of the temple was the incense offered? Describe the burning of incense. What were the people doing at the same time? What did Zacharias see? In what form did the angel probably appear? How was Zacharias affected? Mention other appearances of angels. How did the angel comfort Zacharias? For what had Zacharias been praying? What promise was given? What blessing would this child bring to his father? What to others?

III. **The Honored Child** (vs. 15–17).—What kind of greatness would John have? What vow would he observe? What divine blessing would he have? What great work would he do? What is meant by turning many to the Lord? What is meant by "the spirit and power of Elias"? What effects of John's work are specially mentioned?

HOME WORK. *Monday.*—Find prophecies about the forerunner. *Tuesday.*—Study character and work of Elijah. *Wednesday.*—What other births were announced beforehand besides John's? *Thursday.*—Think of Mary's honor in being the mother of the Messiah. *Friday.*—Study Mary's hymn. Luke 1 : 46–55. *Saturday.*—Why this child's birth made such excitement. *Sabbath.*—What Zacharias said of the mission of John—of Jesus.

TOPICS TO TALK OF IN THE CLASS.—The looking for the Messiah among the Jews.—Do you think many of the people were very earnest in their expectation, or only a few?—The kind of people Zacharias and Elisabeth were—"salt of the earth," simple-hearted, godly, devout.—The way a child may be a blessing to parents and to the world.—What is it to be "great in the sight of the Lord"?

LIFE TEACHINGS FROM THIS LESSON.

I. It is a great thing to have good parents. John's father and mother were both excellent people, godly, faithful in all duties, blameless—living so that no one could justly find fault with them. A child that has such parents has an inheritance of blessing to begin with. Those who have a Christian home and are brought up in the midst of such influences, have great reason for gratitude. It gives them much to live for to be worthy of such a home and such training.

II. It is when we are doing our duty in our own place that angels come, that God sends blessings to us. Zacharias was at his post, attending to his proper tasks when the angel appeared and told him the good news. Later it was when the shepherds were watching their flocks that the angels came with the news of the birth of Jesus. We should keep always at our work, in our place, and God will find us with new blessings.

III. We need never be afraid of any messenger God sends. Not always do they come in pleasant guise—sometimes they come in forms of trouble or sorrow, but always they come saying, "Fear not," and always do they bring messages of comfort, of joy, of good.

IV. Children have it in their power to give great joy and gladness to their parents. It is a happy hour in a true home when a child is born. Blessing flows from God into the household. A baby in a godly home is a perpetual benediction. Then as they grow up children may give their parents joy—they do when they live right. Yet some children break their parents' hearts by doing wrong things.

V. We should desire to be great in the sight of the Lord. Many people think a great deal about being great in the sight of men and never ask what God thinks about them. It is well to have the good opinion of our neighbors, but it is far more important to have God's approval. John was great in the sight of the Lord. He never drank strong drink—that was a good thing. He was full of the Holy Ghost. He turned other people to the Lord. We should try to be great as John was. This is a good lesson for the beginning of the year. It will give us a high idea of living.

QUESTIONS FOR WRITTEN ANSWERS.

1. Describe Zacharias and Elisabeth.....
2. What was Zacharias doing that day?.....
3. How did John give joy to his parents?.....
4. Name the things in John that made him great.....
5. What work was John to do?.....

LESSON II.—January 12, 1896.

THE BOY JESUS.—Luke 2: 40-52.

Commit verses 51, 52.

40 [1] And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Je-ru'sa-lem [2] every year at the feast of the passover.

42 And when he was twelve years old, they went up to Je-ru'sa-lem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Je'sus tarried behind in Je-ru'sa-lem; and Jo'seph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Je-ru'sa-lem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And [3] all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about [4] my Father's business?

50 And [5] they understood not the saying which he spake unto them.

51 And he went down with them, and came to Naz'a-reth, and was subject unto them: but his mother [6] kept all these sayings in her heart.

52 And Je'sus [7] increased in wisdom and stature, and in favor with God and man.

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[1] Luke 1: 80.
[2] Ex. 23: 15, 17; 34: 23; Deut. 16: 1-16.
[3] Matt. 7: 28; John 7: 15, 46.
[4] John 2: 16.
[5] Luke 9: 45; 18: 34.
[6] Luke 2: 19.
[7] I Sam. 2: 26.

Time.—A. D. 8, April; about thirteen years after last lesson. Augustus Cæsar, emperor of Rome; Coponius, governor of Judea, including Samaria; Herod Antipas, governor of Galilee and Perea.

Places.—Jerusalem, Nazareth.

Between the Lessons.—Six months after the announcement to Zacharias (last lesson) an angel appeared to Mary, in Nazareth, and told her that she should be the mother of the Messiah, so long looked for by her people. When John was born the dumbness of Zacharias passed away. The child grew and the home was filled with joy. The story of the birth of Jesus is familiar—we have recently studied it as a Christmas lesson. On the eighth day he was circumcised and named. When six weeks old he was taken to the temple and given to God. After that occurred the visit of the wise men, Herod's slaughter of the children in Bethlehem, and the flight of Joseph and Mary and Jesus to Egypt. When they returned they lived in Nazareth, where Jesus grew up. Very little is told of his life during his youth. The Home Readings and lesson give all that is known about it.

Hints for Study.—Look for all the mentions you can find in the gospel of the infancy and youth of Jesus. Read carefully the Home Readings. Look up the references and try to understand their connection with the lesson.

HELPS IN LEARNING THE LESSON.

40. **The child grew.**—Just as other children grew. **Waxed strong.**—He grew strong in all his being. We are to think of Jesus as a healthy, hearty child, full of life, happy, playful, fond of boyish sports, at the same time faithful in all duty. **Filled with wisdom.**—He became filled with wisdom through study. He had to learn as other children must, but he was a diligent student, and thus became filled with knowledge. **The grace of God was upon him.**—Grace means favor. He grew up in the love of God, enjoying his Father's goodness in special measure.

41. **His parents went to Jerusalem every year.**—The law required all males to attend the great feasts, and many pious Jewish women also went up, although not required to do so. **The passover.**—The origin and meaning of this feast are well known.

42. **When he was twelve years old.**—This is the first that is told us about the childhood of Jesus after his return from Egypt to Nazareth. We gather only that there had been nothing in his life to attract the attention of others—nothing unusual. As a Jewish boy he would be weaned at the age of three; at five would begin to learn the law, and at twelve became a "son of the law," responsible for obedience to it. The boy's first passover would be a great occasion, full of interest.

43. **When they had fulfilled the days.**—The feast lasted seven days. **The child** [boy] **Jesus tarried behind.**—This does not mean that he intentionally remained in the city, or that he disobeyed in any way. The city was crowded with pilgrims, and it would be very easy for a boy to become separated from his parents. Probably he had been in the habit, during the seven days, of spending much time about the temple, seeking wisdom, and when the company left the city he was thus engaged and did not know they were going. **Joseph and his mother** [his parents] **knew not of it.**—This does not show that they were careless. The following verse explains it.

44. **Supposing him to have been in the company.**—All the people from about Nazareth would be in the same company or caravan, and it was easy for them to suppose that Jesus was with the other boys. **Went a day's journey.**—To the close of that day, until the caravan halted for the night. **They sought** [for] **him.**—They missed him when they stopped, and when all the members of each family would gather together. Then they became alarmed and sought anxiously for the lost child.

45. **Turned back** [returned] **. . . seeking him.**—On the way, thinking he might have dropped out by the way.

46. **After three days.**—The third day from the time they had left Jerusalem. **In the temple.**—In one of its many apartments or porches. **In the midst of the doctors.**—These were rabbis or teachers who had schools in the porches of the temple, where they taught those who would come to hear them. **Hearing them, and asking them questions.**—Eager to learn all he could from them.

47. **All that heard him were astonished.**—"Amazed." He showed such wisdom for a child. He understood so readily and his answers showed such knowledge of the Scriptures that they were amazed.

48. **When they saw him, they were amazed.**—"Astonished." At finding him there and also at what they saw—the boy among the rabbis, so interested in learning and such an object of interest. **Why hast thou thus dealt with us?**—She felt that he had not treated them kindly in thus staying behind. There is a slight impatience indicated in the words. **Sought thee sorrowing.**—They had been very anxious.

49. **How is it that ye sought me?**—He meant that they should have known where to find him. **Wist ye not?**—Do you not know? **That I must be about my Father's business.**—"In my Father's house." These are the first recorded words of Jesus and the only words we have from his lips during all his first thirty years. They show that he had become conscious of his relation to his heavenly Father.

50. **They understood not.**—This was the first word he had spoken which revealed his deeper life. He had been only a child in the home during his twelve years.

51. **He went down with them.**—Away from the temple and down to Nazareth. **Was subject unto them.**—Obeyed them, taking the place of a true child, though now having entered his "Father's business." From Mark 6: 3, we know that he learned the carpenter's trade. **His mother kept all these sayings in her heart.**—Did not forget what she had heard from the lips of her son, although she could not understand the words.

52. **Jesus increased** [advanced] **in wisdom and stature.**—Grew in body and also became wiser as he grew older. **In favor with God and man.**—His life was beautiful, not only pleasing God, but also winning the favor of his neighbors.

THE GOLDEN TEXT.

"Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2 : 52.

LESSON OUTLINE.

I. At the Passover, vs. 40–45.
II. In the Temple, vs. 46–49.
III. At Home, vs. 50–52.

HOME READINGS.

M. Isa. 9 : 1–7, The Son Promised.
T. Isa. 42 : 1–16, "A Light of the Gentiles."
W. Luke 2 : 1–20, The Birth of the Son.
Th. Luke 2 : 21–39, Presented in the Temple.
F. Matt. 2 : 1–12, Worshiped by the Wise Men.
S. Matt. 2 : 13–23, Seeking Safety in Egypt.
S. Luke 2 : 40–52, THE BOY JESUS.

CENTRAL THOUGHT.

The child-life of Jesus.

CATECHISM.

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Whose birth was foretold in our last lesson? What happened when the child was named? Tell the story of the birth of Jesus. Name the incidents of his infancy that are given, in their order. Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **At the Passover** (vs. 40–45).—What pious custom did Joseph and Mary observe? Give an account of the passover—its origin and its meaning. At what age did Jesus first go to the passover? How long did the passover feast last? What happened when they were returning home? How did it happen that the child had been left behind? When did Joseph and Mary first miss Jesus? What did they then do? How may we lose Jesus now? What should we do if we have lost him?

II. **In the Temple** (vs. 46–49).—Where did they find the child Jesus? In what part of the temple? What was he doing? How were those who heard the boy's questions and answers impressed? How were his parents impressed when they saw and heard their child? What did his mother say? Why did she speak so? What was the answer of Jesus to his mother? What did he mean? Why are these words remarkable?

III. **At Home** (vs. 50–52).—Why did not Joseph and Mary understand the words of Jesus? What did Jesus then do? What is meant by "was subject unto them"? What does this teach all children? What trade did Jesus learn? How many more years did he remain at Nazareth? What is said of his growing? What does this teach all the young people?

HOME WORK. *Monday.*—Read Home Reading and find the meaning of the "darkness"; the "great light"; then of the names given to the Messiah in v. 6. *Tuesday.*—In Reading, what qualities in the Messiah are foretold? What work is it said he would do? *Wednesday.*—Find all you can of the story of the birth of Jesus. *Thursday.*—Study the meaning of the presentation in the temple and what was done at the time. *Friday.*—Recall the story of the wise men, what they did, and what came of their visit. *Saturday.*—Follow the holy child in his flight to Egypt and his return. *Sabbath.*—Gather all the recorded facts of Christ's childhood. What was the Jewish custom about boys learning a trade? Find proof in the gospels that Jesus learned the trade of a carpenter.

TOPICS TO TALK OF IN THE CLASS.—The child-life of Jesus—how it was like, and how it differed from that of other boys.—What we learn from Jesus' eagerness to learn.—What the "Father's business" is for us.—How we should try to grow.

LIFE TEACHINGS FROM THIS LESSON.

I. Happy are they who are trained in early youth in the ways of the Lord and taught to attend religious services. All through the life of Jesus he was regular in his attendance upon the services of the church. We should follow his example. Young people sometimes find it irksome to go to church, but it will be a sad mistake if they do not do it.

II. We are all in danger of losing Jesus out of our life. We can do it only by drifting away from him. If we go into sin we shall certainly lose him. We may do it, too, by carelessness, by neglect. He will never leave us, but we may leave him. If we have lost him, there is only one right thing to do—to return to where we missed him and to seek him until we find him. He never wants to remain lost to us. It grieves him when we leave him.

III. The earnestness of the child Jesus in inquiring into the truths of God's word is an excellent example for all young people who would follow Christ. We should study the Bible and be interested in our lessons. If we are eager to learn in youth we will find blessing which will stay with us to the end. Youth is the time to become filled with the words of God. If we do not learn to care for the Bible in youth it is likely we never shall care much for it.

IV. At twelve, Jesus was found about his Father's business. However, this did not take him away from the common task-work of life. He went back to his quiet home and remained there as a dutiful child, growing up in a humble way, doing the duty of a boy and young man till he was called to larger service. The Father's business for him meant then—not preaching and working miracles, but learning the carpenter's trade and doing good work in it. The Father's business for most of us is found in the simple duties of ordinary life. Part of it for the young is always the honoring of parents. No honoring of God is real or acceptable to him unless at the same time we do things he bids us to do, unless we honor him by obeying his commandments. But when we are serving him truly every common task is sacred. The plainest duties are as holy as angels' ministries if love for Christ be in them.

V. Every child and young person should learn from Jesus to grow, not in body only, but in wisdom, by diligent study, and in favor with God and man—by growing in spiritual beauty and grace. We cannot grow into nobleness without study, self-denial, and much hard work. Bodily growth is important. Athletics are valuable for the young. But we must look after our brain and soul as well as our body.

QUESTIONS FOR WRITTEN ANSWERS.

1. What happened in Jesus' life at twelve?.....
2. What happened when they were going home?.....
3. What did they find Jesus doing?.....
4. What did Jesus answer to his mother?.....
5. How did he do his Father's business after this?.....

LESSON III.—January 19, 1896.

THE MINISTRY OF JOHN THE BAPTIST.—Luke 3: 15-22.

Commit verses 21, 22.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, [1] I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and [2] will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 [3] But Her'od the tetrarch, being reproved by him for Hero'di-as his brother Phil'ip's wife, and for all the evils which Her'od had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, [4] it came to pass, that Je'sus also being baptized, and praying, the heaven was opened.

22 [5] And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

[1] Matt. 3: 11; Mark 1: 7, 8; John 1: 27.
[2] Mic. 4: 12; Matt. 3: 12; 13: 30.
[3] Matt. 14: 1–12; Mark 6: 14–29.
[4] Matt. 3: 13–17.
[5] Mark 1: 9–11; John 1: 32–34.

Time.—A. D. 27, early in January. Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee.

Place.—The fords of Bethabara, on the Jordan, five miles northeast of Jericho.

Between the Lessons.—There is no record given in the gospels of the eighteen years following the events of our last lesson. Jesus had been living quietly at Nazareth all this time. He was a real child and youth, but of course a sinless one. He had to grow and study the same as other children. We know that he learned the Scriptures well. He also learned the trade of a carpenter, and worked humbly in Nazareth. Now he was about thirty years old. The time had come for him to go forth on his great work for the world. Then God put it into the heart of John the Baptist to tell the people that the Messiah was at hand, was about to appear, and to warn them to repent and be baptized. Our lesson tells what happened one day while John was preaching and baptizing.

Hints for Study.—Carefully read the Home Readings, and follow the suggestions for "Home Work," given on the next page. Study especially the prophecies about the forerunner of Christ. Review the account of his birth in Luke 1: 1–25; 57–80. Look up all instances of God the Father's audible acknowledgment of Jesus as his beloved Son. One of them is given in this lesson. Were there others? Where?

HELPS IN LEARNING THE LESSON.

15. **As the people were in expectation.**—Expecting the coming of the Messiah. The prophets had foretold the Messiah, and at this particular time there was a general belief that he would very soon appear. Even among heathen nations the people were expecting the appearance of some great person among the Jews. The coming of the wise men to see the newborn King showed that in their country the people were in expectation. **All men mused** [reasoned] **in their hearts of John.**—When they saw or heard of John and his preaching they began to wonder if he were not the Messiah. John was a great man, and his preaching made a deep impression on the throngs. It is no wonder some of the people thought he might be the Messiah.

16. **John answered.**—He was very loyal to the Messiah and would not accept any share of the honor. Read the fuller answer in John 1: 19–28. He turned all eyes away from himself to the coming One. **I indeed baptize you with water.**—This was all he could do. Water cleanses the body but does not reach the heart. **One mightier than I cometh.**—"There cometh he that is mightier than I." Thus he honors the Messiah who was soon to appear. **The latchet.**—The thong which fastened the sandal to the foot. **Not worthy to unloose.**—The humblest or lowest slave had charge of his master's shoes, carrying them (Matt. 3: 11), or putting them on or taking them off his master's feet. John meant that he was not worthy to do even the lowest service for the Messiah. **With the Holy Ghost.**—John could baptize only with water, but Jesus would cleanse the heart with the washing of grace. **With fire.**—This was fulfilled on the day of Pentecost. Fire is frequently employed in the Bible as a symbol of God. To Moses God appeared in the burning bush. In the wilderness the fiery pillar represented the divine presence. Fire burns up what can be destroyed and purifies what cannot be destroyed.

17. **Whose fan is in his hand.**—The "fan" was a great shovel with which the threshed wheat was thrown against the wind that the chaff might be blown out. **Throughly purge.**—"Throughly to cleanse." Separating the chaff from the wheat. **His floor.**—"Threshing floor." A circular place made hard and smooth, where the oxen walked over the grain and thus threshed it. All farming implements in those days were very rude. Oxen dragged a lumbering sled over the wheat, threshing it. **The chaff.**—Including the straw. This was all burned. John meant that Jesus would separate the good and bad, gathering the godly into his own kingdom and consigning the ungodly to destruction. See the first psalm, where the same illustration is used. The wicked are like the chaff which the wind blows away.

18. **Many other things.**—"With many other exhortations." For other teachings of John's see John 1: 29—34; 3: 27–36.

19. **But Herod the tetrarch.**—Not the Herod mentioned in our first lesson, but Herod Antipas. It was some time after John began his work that Herod did this, but it is told here by Luke as part of the story of John's life. **Being reproved by him.**—John was a very bold preacher, and when Herod committed his great sin against the law he went to him and told him of it. John knew how dangerous a man Herod was, but he did not stop for any danger. **His brother Philip's wife.**—Herod had taken her for his wife.

20. **Added yet this above all.**—That is, his treatment of John was even worse than any of his other great crimes. **In prison.**—The prison was in the gloomy fortress of Machaerus. It was near the Dead Sea, in a most desolate place. Its ruins have been discovered. It was a lonely place for a prison, and the confinement was very hard for John, who had always lived in the open air. It is no wonder that John got discouraged, as we read that he did after a while.

21. **When all the people were baptized.**—We go back now to the story of John's work. Throngs came to be baptized. One day, when all the people who had come had been baptized and had gone, Jesus came. **Also being baptized.**—"Having been baptized." We are told in Matthew (3: 14) that when Jesus came John said he was not worthy to baptize him, but that when Jesus insisted, John performed the rite. **And praying.**—While he was being baptized. Luke tells us much about Jesus praying. Find other instances. **The heaven was opened.**—As if a way were made between heaven and where Jesus stood.

22. **The Holy Ghost descended in a bodily shape** [form] **like a dove.**—It was not an actual dove, but the Spirit assumed the visible form of a dove. John says the Spirit abode upon him—remained there. The dove is a beautiful emblem of the Holy Spirit. It suggests purity, harmlessness, gentleness. It is also an emblem of grace. **A voice came from heaven.**—"Out of heaven." The words came from the Father, so that we have here all three persons of the Trinity. **Thou art my beloved Son.**—Thus declaring that Jesus was the Messiah as he entered upon his public work. It was the Father's voice.

THE GOLDEN TEXT.

"Behold the Lamb of God, which taketh away the sin of the world.—John 1 : 29.

LESSON OUTLINE.

I. Foretelling the Messiah, vs. 15, 16.
II. Preaching Repentance, vs. 17–20.
III. Baptizing Jesus, vs. 21, 22.

HOME READINGS.

M. Mal. 3 : 1–12, The Messenger of the Messiah.
T. Isa. 40 : 1–11, The Voice in the Wilderness.
W. Luke 3 : 1–22, The Ministry of John.
Th. Matt. 3 : 1–17, The Baptism of Jesus.
F. Mark 1 : 1–11, Mark's Account of it.
S. John 1 : 15–36, John's Testimony to Jesus.
S. John 3 : 23–36, Sent Before the Christ.

CENTRAL THOUGHT.

The greatness of John the Baptist and of his work.

CATECHISM.

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Recall the incidents of the last lesson. What do we know of the Saviour's life between twelve and thirty? How do we know that he learned the carpenter trade? What is your thought about his own life and young manhood? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Foretelling the Messiah** (vs. 15, 16).—Who were the parents of John the Baptist? Recall the story of his birth. Where did he live most of his years? What prophets had foretold him? What great expectation was there at this time among the people? What did many persons think about John? What did they ask him? What did he say? How did he describe the coming Messiah? What showed his own humility? What did he say about Christ's work?

II. **Preaching Repentance** (vs. 17–20).—What is meant by a "fan"? Describe the threshing floors of those days. What did John say Jesus would do? What separation does he make in the world? Who are those that he will gather into his "garner"? Who are described by the chaff? What wrong thing had Herod done? What does this prove of John's character? How did Herod treat him? Tell what you know about the prison in which John was shut up.

III. **Baptizing Jesus** (vs. 21, 22).—What is meant by "when all the people were baptized"? What more does Matthew tell us about Christ's baptism? What did Jesus do while being baptized? What strange thing happened? Why was the dove a fit emblem of the Holy Spirit? What witness came from heaven to Jesus? How many persons are there in the Godhead? Show how these three persons all appear in this lesson?

HOME WORK. *Monday.*—Read Home Reading. What did he say about the coming of the messenger? What was the condition of God's blessing the people? *Tuesday.*—How was John foretold in this reading? What beautiful picture of the Messiah is there in verse 11? *Wednesday.*—Study the preaching of John in the Home Reading. What classes of persons asked him questions? *Thursday.*—Learn what you can about John's personal appearance, his dress, the food he ate. *Friday.*—How does the beginning of Mark's gospel differ from other gospels? Gather the points in Mark's account of John. *Saturday.*—Note how the beginning of John's gospel differs from the others. Why did John call Jesus the Lamb of God? *Sabbath.*—How did the disciples of John feel about the popularity of Jesus? v. 26. What did John say his mission was? Study the beauty of his spirit. It is not easy to take the second place after being first.

TOPICS TO TALK OF IN THE CLASS.—The life and character of John the Baptist; points of greatness.—Why did Jesus say there never had arisen one greater than John.—The nature of John's baptism—preparation for the coming of Christ.—The crime of Herod.—The baptism of Jesus as his consecration to his ministry.

LIFE TEACHINGS FROM THIS LESSON.

I. We should never accept honor which belongs to Christ. When in our Christian work people praise us we must be sure to give the honor to Christ, for we are only his servants. Sometimes we forget this and accept the praise for ourselves. We should try to make people think of Christ, not of us.

II. The work of the preacher and teacher is only that of a messenger. We cannot change any one's heart. We may baptize with water, but water will not cleanse a life. We are co-workers with God, but we alone can do nothing without God. We need always to remember this, and to pray Christ to use and bless all that we do.

III. Christ's work reaches the heart. He baptizes with the Holy Spirit. He separates the evil from the good. We need to open our hearts to him, that he may bless us. When Jesus was being baptized he prayed, and the Holy Spirit came down upon him. We should always pray when we are receiving any ordinance, asking the Spirit to come to bless us.

IV. We should learn to be courageous in our faithfulness, fearing nothing but sin, doing our duty, though we know it may cost us our life. We shall not likely have need to rebuke such a bad man as Herod, but there are other ways in which we may show our faithfulness and courage. Sometimes young people find it hard to live a true Christian life in the world. Sneers are harder to face sometimes than cannon and sword.

V. When Jesus was baptized he consecrated himself to his work as the Messiah. We should consecrate ourselves to God's work without reference to what it may cost us to be faithful. As there came upon Christ the divine Spirit, so upon us, in our consecration, the Spirit will come, if we have faith, and we, too, shall have the witness that we are pleasing God in giving ourselves to his service.

QUESTIONS FOR WRITTEN ANSWERS.

1. Why did the people think John was the Messiah?.....
2. How did John describe his work and Christ's?.....
3. Name some of the noble things in John.....
4. What did John's faithfulness cost him?.....
5. What took place when Jesus was baptized?.....

LESSON IV.—January 26, 1896.

THE EARLY MINISTRY OF JESUS.—Luke 4: 14-22.

Commit verses 18, 19.

14 ¶ [1] And Je'sus returned [2] in the power of the Spirit into [3] Gal'i-lee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to [4] Naz'a-reth, where he had been brought up: and, as his custom was, [5] he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet E-sa'ias. And when he had opened the book, he found the place where it was written,

18 [6] The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor. he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and [7] wondered at the gracious words which proceeded out of his mouth. And they said, [8] Is not this Jo'seph's son?

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[1] Matt. 4: 12.
[2] V. 1.
[3] Acts 10: 37.
[4] Matt. 2: 23.
[5] Acts 17: 2.
[6] Isa. 42: 1–12; 61: 1; John 1: 32.
[7] Mark 6: 2.
[8] John 7: 15, 46.

Time.—A. D. 28, April; about fifteen months after the last lesson.

Place.—Nazareth, a city of Galilee, sixty-five miles north of Jerusalem, now called El-Nasira.

Between the Lessons.—As soon as Jesus had been baptized the Spirit led him into the wilderness alone, to be tempted by Satan. Here he remained fasting for forty days. Monday's Reading. The events in the succeeding fifteen months of Jesus' life are recorded only in John 1: 19—5: 47. He spent most of his time in Judea, though he paid two visits to Galilee. At the end of this period, hearing that Herod had imprisoned John the Baptist (Matt. 4: 12; Luke 3: 19, 20), he left Judea and began his eighteen months' ministry in Galilee. Early in his progress he came to Nazareth, his home for nearly thirty years, and the scene of to-day's lesson.

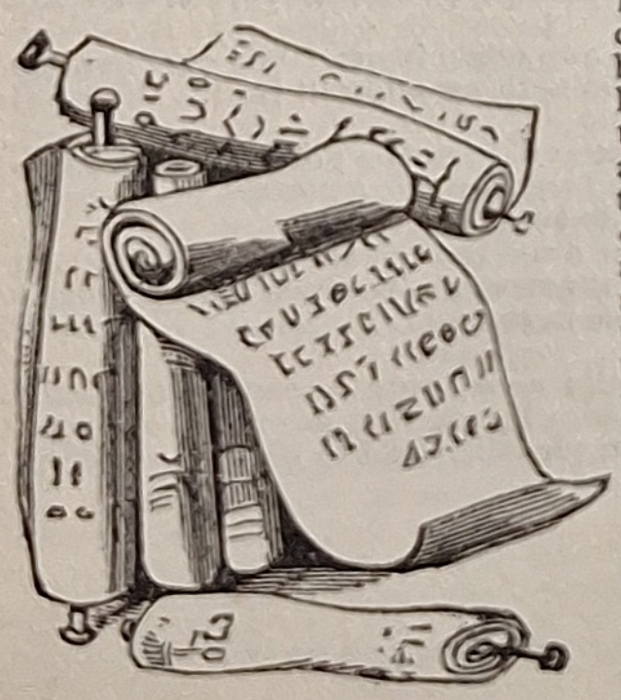
Hints for Study.—After Monday's Reading carefully read John 1: 19—5: 47, and learn what happened between verses 13 and 14 of Luke 4. Try to understand the bearing of Wednesday's to Friday's Readings upon the lesson. Find on the map the places mentioned in all your reading. Use "Home Work," next page.

HELPS IN LEARNING THE LESSON.

14. **Jesus returned.**—He had not been back to Galilee to visit his old home since he had gone to be baptized by John. After that came the temptation and then the calling of the first disciples, the first miracle at Cana, and the other events described by John in chapters 2–4. He had been away from Nazareth for quite a while and now returned to his old home. **In the power of the Spirit.**—Led by the Spirit and having the power of the Spirit upon him in his working and preaching. **Into Galilee.**—The province in which he wrought during most of his public ministry. **There went out a fame of him.**—"A fame went out concerning him." His work made a deep impression among the people.

15. **He taught in their synagogues.**—As he went from place to place in Galilee. **Being glorified of all.**—Highly honored. His reception was most hearty.

16. **He came to Nazareth.**—In the course of his journey through Galilee. **Where he had been brought up.**—He had lived at Nazareth from early infancy until he was thirty years of age. There he had played as a child and attended school. There he had wrought as a carpenter, perhaps building houses and doing other work. Everybody in and about Nazareth knew him. **As his custom was.**—As he had always done when living there, and as he did wherever he went. He was always a church-goer. **The synogogue.**—The definite article "the" shows that there was only one synagogue or church in Nazareth. After the return from the captivity every town had its synagogue, and large towns and cities had more. **Stood up for to read.**—The custom was to read the Scriptures standing. The person presiding often asked some one to read.



ROLLS.

17. **There was delivered unto him.**—By the clerk or person in charge of the synagogue. **The book of the prophet Esaias.**—"Isaiah." The book in those days was a roll of parchment, on which the matter was written by hand, as the art of printing was not then known. Each book of the Bible was as a separate roll. **When he had opened the book.**—Unrolling it off one roller on to another till he came to the place. **He found the place.**—See Isa. 61: 1, 2.

18. **The Spirit of the Lord is upon me.**—The Spirit came upon him at the time of his baptism and remained upon him. See v. 14. **He hath anointed me.**—Thus setting him apart for his work of preaching. **To preach the gospel to the poor.**—Jesus was in all ways a friend to the poor. Especially did he bring them the news of salvation. Perhaps the poor in spirit are meant here—the humble and lowly. Only such are ready to receive the gospel. But in every kind of poverty Christ is a friend, and his gospel brings blessing. **To heal the broken-hearted.**—Some are broken-hearted because of sorrow, others because of sin. Both classes find comfort in the gospel. There is comfort for sorrow, and there is mercy for penitence **Deliverance to the captives.**—Sin's captives, although the gospel works deliverance for all who are unjustly in chains. It destroys all oppression as its love is learned. **Recovering of sight.**—The words differ from Isaiah, where the reading is, "the opening of the prison to them that are bound."

19. **To preach** [proclaim] **the acceptable year.**—The words mean the year of jubilee. Lev 25: 8–10. But the year when Christ came was really the fulfillment of the blessing of which the old jubilee was only a prophecy and pledge. It was the year of grace for which the world had been waiting long.

20. **He closed the book.**—Rolled it up and gave it back to the attendant. **Sat down.**—The custom was to read standing up and then to sit down to speak. The chair in which he sat was in full view of all the people. **The eyes of all . . . were fastened on him.**—His sitting down showed that he was going to speak, and they were all eager to hear what he had to say.

21. **He began to say.**—The words here given were the first words he spoke to them. **This day is this scripture fulfilled.**—He meant that the things he had just been reading to them about the Messiah were fulfilled in him—that he was the Messiah.

22. **All bare him witness.**—He had made a very deep impression upon them. **Gracious words.**—"Words of grace." They were graceful words, spoken in a sweet, irresistible way. **Is not this Joseph's son?**—They had known him all his life, as he had grown up in their town, and they could not understand how he should be so great. Besides, they were envious because he was their own fellow-townsman. The outcome is given in the following part of the story. They rose up in their wrath and cast him out of the city.

THE GOLDEN TEXT.

"His word was with power."—Luke 4 : 32.

LESSON OUTLINE.

I. The Power of the Spirit, vs. 14, 15.
II. Anointed to Preach, vs. 16–19.
III. The Gracious Words, vs. 20–22.

CENTRAL THOUGHT.

Jesus preaching to his old neighbors.

HOME READINGS.

M. Luke 4 : 1–13, Jesus Tempted.
T. Luke 4 : 14–30, Jesus at Nazareth.
W. Isa. 61 : 1–11, Anointed to Preach Good Tidings.
Th. John 1 : 1–18, "Full of Grace and Truth."
F. Heb. 12 : 18–29, "Refuse not Him that Speaketh."
S. Luke 4 : 31–44, A Sabbath in Capernaum.
S. Mark 1 : 21–34, Mark's Account of It.

CATECHISM.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Where did Jesus go immediately after his baptism? Why did he have to be tempted before he began his work? After he returned where did he spend several months? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Power of the Spirit** (vs. 14, 15).—To what place did Jesus return? From what place did he come? What is meant by "the power of the Spirit"? What effect did his works have on the people? Where did he teach? What was a synagogue? When were synagogues first built in Palestine?

II. **Anointed to Preach** (vs. 16–19).—To what town did Jesus come at length? How long had he lived at Nazareth? What had the people there known of him? What shows that Christ regularly attended church? What does his example teach us? What did he do on this Sabbath in the synagogue? Describe the books that were then used. What book was given to him? From what part of Isaiah did he read? Of whom had these words been spoken by the prophet? Name the different things that the Messiah would do. Vs. 18, 19. Who were meant by the poor? By the broken-hearted? By the captives? By the blind? What is meant by "the acceptable year of the Lord"?

III. **The Gracious Words** (vs. 20–22).—To whom did Christ give the book when he had finished reading? What is said about the people's eyes? What did he say to them? What did he mean by this? How were the people impressed by his words? Why did they wonder so?

HOME WORK. *Monday.*—Read Home Reading and study the temptation of Christ—why he was tempted before beginning his ministry; what the three temptations were; how he met them. *Tuesday.*—Fix definitely in mind the omission which Luke makes and which John supplies—the greater part of a year. Why Jesus preached at Nazareth; how the people treated him. *Wednesday.*—Recall Isaiah's times—how long before Christ came. *Thursday.*—Note especially the name given to Christ in this day's reading—"the Word." What is a "word"? It reveals thoughts. How is Christ the Word? *Friday.*—Study the scene described at Sinai, and compare Sinai with Mt. Zion and the gospel. *Saturday.*—Get a clear idea of how Jesus spent this Sabbath in Capernaum—the morning worship, the different works he did that day. *Sabbath.*—Compare Mark's account with Luke's in Saturday's reading.

TOPICS TO TALK OF IN THE CLASS.—The return of Jesus to his old home—why he wanted to preach there; how the people treated him.—The fulfillment of Old Testament prophecy in Jesus.—How Isaiah 61 was fulfilled in the life and work of Jesus.—Jesus the Messiah, the only Saviour, whom to know is life eternal, whom to reject is death.

LIFE TEACHINGS FROM THIS LESSON.

I. Like Jesus, we should go about doing good, first here, then there, wherever the Spirit of God may lead us, but always seeking to be full of the Spirit, that our lives may be beautiful and helpful.

II. We ought to live in our own home so that if we come back to it years afterward we can stand up and witness for Christ without being ashamed. Those who live a careless life in their youth cannot do this. Jesus had lived so faithfully that when he returned he could look his old neighbors in the face and tell them he was the Messiah.

III. All the wonderful things promised of the Messiah in the Old Testament were fulfilled in Jesus Christ in the New. He came just as the prophets said he would come, and did the work which they said he would do. The gospel of Christ brings blessings for the poor, healing for the broken-hearted, deliverance for the captives, sight for the blind, liberty for the bruised. We ought to try as Christians to carry out the intention of Christ's coming by doing the things he was anointed to do.

IV. All the words of Christ are gracious words. There is a picture by Dorè which shows a great number of people, with all sorts of troubles and needs—lame, sick, sorrowing, captives—their eyes turned toward a glorious figure approaching from far away. The thought is that all the world's needy ones and sorrowing ones turn to Christ for comfort and blessing. This is a true conception of Jesus. His invitation is to all earth's weary ones, whatever the cause of the weariness may be.

V. Jesus Christ has always been hard to understand by those who were not his friends. He was a lowly and humble man, and yet he had the most profound wisdom. We can explain his character and work only by believing that he was the Son of God, in his human life humble and poor, but in his deeper life divine, with all power and grace. The gospel of Christ is foolishness to this world's wise men, and the cross is a stumbling-block to all who are proud and haughty.

QUESTIONS FOR WRITTEN ANSWERS.

1. Describe Christ's return to Galilee.....
2. Why did he want to preach at Nazareth?.....
3. What did he read about from the Old Testament?.....
4. Name the things which he said he had come to do.....
5. What is meant by "the gracious words" which he spoke?.....

LESSON V.—February 2, 1896.

THE POWER OF JESUS.—Luke 5 : 17-26.

Commit verses 22-24.

17 And it came to pass on a certain day, as he was teaching, that there were Phar'i-sees and doctors of the law sitting by, which were come out of every town of Gal'i-lee, and Ju-de'a, and Je-ru'sa-lem: and the power of the Lord was *present* to heal them.

18 ¶ [1] And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Je'sus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 [2] And the scribes and the Phar'i-sees began to reason, saying, Who is this which speaketh blasphemies? [3] Who can forgive sins, but God alone?

22 But when Je'sus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

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[1] Matt. 9 : 2; Mark 2 : 3. [2] Matt. 9 : 3; Mark 2 : 6, 7. [3] Ps. 32 : 5; Isa. 43 : 25.

Time.—A. D. 28; summer, after Jesus' return from his first circuit in Galilee.

Place.—Capernaum, on the northwestern shore of the Sea of Galilee.

Between the Lessons.—The people of Nazareth rejected Jesus and he left them and went to the shore of the Sea of Galilee ("Lake of Gennesaret," Luke 5 : 1), near Capernaum. After the miraculous draught of fishes and the calling of the four disciples (Luke 5 : 1–11), he passed on to Capernaum, which for the next year and a half was his home and the centre of his ministry. The following Sabbath was the busy one described in Luke 4 : 31–44. Soon after this Jesus went upon a circuit through Galilee. This journey probably lasted several weeks. Returning to Capernaum it was soon known that he was there. A large crowd gathered about his home. While he was preaching to them the incident in to-day's lesson occurred. Parallel accounts Matt. 9 : 2–8; Mark 2 : 1–12.

Hints for Study.—Get in mind the connecting history between the lessons. Compare carefully the three accounts of the healing of the paralytic. Make a note of the things in the lesson which show Jesus' divine power. Use "Home Work" on next page.

HELPS IN LEARNING THE LESSON.

17. **On a certain day.**—"On one of those days." The time is uncertain. From Matt. 9 : 2-8, and Mark 2 : 3-12, we learn that the place was a house in Capernaum, probably Peter's, and the time probably the day of Matthew's feast. **He was teaching.**—In the house where he was staying. **Pharisees and doctors of the law.**—The Pharisees were prominent among the Jewish leaders. They were very strict in observing all the rules and ceremonies of the law, but too often their heart-life was very wrong. Jesus said some very severe things of the Pharisees and to them. The "doctors of the law" were scribes, who were the teachers of the people. **Sitting by.**—They had probably come out of curiosity. **The power of the Lord was present to heal.**—This would seem to indicate that there were certain times when there was no special manifestation of divine power. We know that in some cases at least this manifestation depended upon the faith of the people.

18. **Men brought in a bed.**—From Mark 2 : 3, we learn that four men carried this paralytic. The bed was a pallet or thin mattress. **Taken with a palsy.**—"That was palsied." The man was paralyzed. **They sought means to bring him in.**—From Mark we learn that the crowd was so great around the door of the house that they could not find admittance in that way.

19. **They went upon** [up to] **the housetop.**—This was a very easy thing to do in the East, where the houses were low and had outside staircases. It shows the earnestness of the friends who carried the paralytic that when they could not find entrance through the crowd at the door they did not give up but determined in some way to get the sufferer before Jesus. **Through the tiling.**—"Tiles." Mark says they uncovered the roof, and digging it up, let down the pallet. It seems as if there were tilings and also some sort of a mud ceiling through which they had to make an opening. Everything was very rude in the way of building in those days in that country, and the breaking up of a roof in this way was no uncommon thing. **With his couch.**—The little bed or mat on which he lay. So while Jesus was preaching this man was let down right before his face.

20. **When he saw their faith.**—"Seeing their faith." Probably the faith both of the men who carried the paralytic and of the paralytic himself. **Thy sins are forgiven thee.**—The object of bringing this man was to have him healed of his paralysis, but Jesus first spoke the word of forgiveness. The man must have had in his heart a feeling of sorrow and penitence, and a desire for forgiveness, or Jesus would not have spoken these words. There is no forgiveness without confession and repentance. We learn also that the deepest need of the man was not the healing of his disease but the forgiveness of his sins. Possibly his bodily trouble was the consequence of a sinful life. Then Jesus went to the root of the matter.

21. **Who is this that speaketh blasphemies?**—The scribes and Pharisees were shocked at hearing this peasant rabbi pronounce forgiveness of sins. It seemed blasphemy, as it would have been, had Jesus been only a man. **Who can forgive sins, but God alone?**—True, no one but God can forgive sins; but Christ was the Son of God with divine power.

22. **When Jesus perceived their thoughts.**—"Perceiving their reasonings." It is interesting to notice that Christ ofttimes read off the thoughts of persons before him when no words had been spoken. He is able, always, to read off our thoughts and feelings.

23. **Whether is easier to say?**—He means to prove to them his power of forgiving sins by enabling the man to rise and walk, but he asks the question to bring out their answer.

24. **But that ye may know.**—He would prove to them that he had power to forgive sins by performing the work of mercy. **That the Son of man hath power upon earth to forgive sins.**—The name "Son of man" is used in the New Testament about eighty times, but only by our Lord himself, excepting in two instances. It refers to the incarnation of the Son of God. As man, Jesus has power to forgive sins, the Father having given him this power.

25. **Immediately he rose up.**—In answer to the command of Jesus. The act of rising was an expression of the man's faith, and as the faith was exercised the healing came. **Took up that whereon he lay.**—He was brought there lying helpless upon the mattress, but he went away carrying himself that on which he had been carried. Thus the proof of his sickness and helplessness became the evidence of his cure. **Glorifying God.**—His heart was full of rejoicing. He had gotten a double blessing—the forgiveness of his sins and the healing of his body.

26. **They were all amazed.**—"Amazement took hold on all." That is, on all the people who witnessed the miracle. **Were filled with fear.**—A sense of awe, in the presence of the divine work which they had seen performed. A similar experience is that of Peter when he saw the miracle of fishes and when he said, "Depart from me: for I am a sinful man, O Lord." Luke 5 : 8.

THE GOLDEN TEXT.

"The Son of man hath power upon earth to forgive sins."—Luke 5 : 24.

LESSON OUTLINE.

I. Power to Forgive Sins, vs. 17–20.
II. Power to Heal Disease, vs. 21–26.

HOME READINGS.

M. Luke 5 : 1–11, The Draught of Fishes.
T. Luke 5 : 12–16, Power to Heal.
W. Luke 5 : 17–39, Power to Forgive Sins.
Th. Luke 6 : 1–11, Lord of the Sabbath.
F. Psalm 130 : 1–8, "There is Forgiveness with Thee."
S. II Pet. 3 : 8–18, "Not Willing that any Should Perish."
S. Psalm 116 : 1–19, The Lord Gracious and Merciful.

CENTRAL THOUGHT.

Christ's power to heal both body and soul.

CATECHISM.

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Recall the facts of the last lesson. What important events occurred between the two lessons? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Power to Forgive Sins** (vs. 17–20).—What is said about the time of this incident? Where did it take place? What do you know about Capernaum? Where was Christ teaching? Who were present? What do you know about the Pharisees? Who were the "doctors of the law"? What special power was present that day? Who was brought to Christ? Describe the man's disease and condition. By whom was he brought? Why could they not get into the house? What did they then do? What spirit does this show in the sick man and in his friends? For what had he been brought to Christ? Why did Jesus then forgive his sins instead of healing him? What is the deepest need of every life?

II. **Power to Heal Diseases** (vs. 21–26).—What did the scribes and Pharisees say in their hearts? Why did they think that Jesus was blaspheming? What did his forgiving sins prove of him? What question did he ask? How did he prove that the man was really forgiven? What did the palsied man then do? How was his faith shown in this? What was the effect upon the people? What kind of a life is evidence to the world that we are forgiven?

HOME WORK. *Monday.*—Find what there is in this Home Reading like something in our lesson. Compare verses 8 and 26. *Tuesday.*—Find the points in the healing of the leper—the man's prayer; his faith shown in his words. Of what was leprosy a type? *Wednesday.*—How was the grace of Christ shown in the calling of Matthew? His obedience? What profit did Matthew find in giving up all for Christ? *Thursday.*—Study the incidents in the Home Reading and learn Christ's thought about the true observance of the Sabbath. *Friday.*—Think of the condition in which our sins place us, and then of the wonderful blessing of forgiveness. *Saturday.*—Why does God delay to punish sinners? What day is sure to come? How does Peter say we should live? *Sabbath.*—Find the things from which God delivers and saves those who trust in him.

TOPICS TO TALK OF IN THE CLASS.—The condition of this man who was brought to Christ, and how he was an illustration of every sinner.—What friends can do to bring people to Christ.—The earnestness of a faith that makes a way into Christ's presence.—The man's double healing.—Why his sins were forgiven first.—How forgiveness of sins must be proved by a Christian life.

LIFE TEACHINGS FROM THIS LESSON.

I. One frequent good result from trouble is that it sends people to Christ. It is probable that this paralytic would never have gone to Christ with his sins, and therefore would never have received salvation if it had not been for his bodily illness. His paralysis made him think of his sins and want to be healed. Many a soul is saved through a suffering body. A man who had been all his life very busy, with no time for religious thoughts, was stricken down and lay helpless for years. He said once to a friend that he had never learned to live until he was unable for activity. He had looked at his life and had turned to Christ while sitting powerless in his chair.

II. We may help to bring other people to Christ. This paralytic could not have gotten to Jesus without the aid of his friends. There are many people in similar need who will not be likely ever to come to the Saviour until their friends bring them. Those who have found Christ should always be ready and eager to bring others to him. In all ways the strong should bear the infirmities of the weak. The well should help the sick. Those who have eyes should be eyes to the blind.

III. Our bodily illnesses are not our deepest troubles. A person may be perfectly well in body and yet spiritually be a paralytic. None of us need anything so much as we need the saving of our souls. Christ sees into our heart and he knows that our sorest need is the forgiving of our sins. Unless we are forgiven no other blessing is really a blessing.

IV. The proof that sins are forgiven is shown in Christian living. This man's rising up and walking, carrying his couch, was a proof to the people that his sins also had been forgiven. When we see one whose life has been bad turning to follow Christ and then doing things that Christ commands—living a beautiful, holy, and true Christian life—we have a right to think that the man's sins have been forgiven and his soul saved.

V. Healing depends upon faith and faith is proved by obedience. When Jesus bade the palsied man rise and walk, unless the man had tried to obey, he would not have been healed. He must do what Christ commanded, and in obeying his command the healing came. If he had said, "I cannot rise. I have not been able to help myself for years," he would not have been healed.

QUESTIONS FOR WRITTEN ANSWERS.

1. Describe the condition of the man brought to Christ. .....
2. Why did Jesus forgive his sins instead of healing him? .....
3. How did he prove that the man was forgiven? .....
4. What was the man's part in this healling? .....
5. What was the effect upon the people? .....

LESSON VI.—February 9, 1896.

THE SERMON ON THE MOUNT.—Luke 6: 41-49.

Commit verses 47-49.

41 [1] And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, [2] cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 [3] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For [4] every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 [5] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ [6] And why call ye me, Lord, Lord, and do not the things which I say?

47 [7] Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

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[1] Matt. 7: 3.
[2] Prov. 18: 17.
[3] Matt. 7: 16, 17.
[4] Matt. 12: 33.
[5] Matt. 12: 35.
[6] Mal. 1: 6; Matt. 7: 21.
[7] Matt. 7: 24.

Time.—A. D. 28; summer.

Place.—The Mount of Beatitudes, or the Horns of Hattin, seven miles southwest of Capernaum.

Between the Lessons.—After healing the paralytic, Jesus went to the seashore, a multitude following him. Levi (Matthew), a Jewish publican, or custom-house officer, was then called into his service. On a Sabbath soon after this Jesus walked with his disciples through a corn-field. The disciples plucked and ate some of the grain. The Pharisees accused them of Sabbath-breaking, but Jesus rebuked them and said that he was Lord of the Sabbath. Upon (probably) the following Sabbath he healed a man with a withered hand. Luke 6: 1-11. The Jewish rulers were enraged by all these things, and plotted to destroy Jesus. Excited crowds bringing their sick followed him continually. After a night of prayer alone on the mountain he ordained his twelve apostles. Then followed the great sermon of which our lesson is a part. It was spoken to a large crowd which had gathered on the mountain side. Matthew's account of it is very full (chs. 5–7); Mark does not give it.

Hints for Study.—Review the connections with last lesson. Carefully read the Home Readings, which give the whole record of the Sermon on the Mount. Compare Matthew's with Luke's version of the part covered by our lesson. Use the "Home Work" on the next page.

HELPS IN LEARNING THE LESSON.

41. **Why beholdest thou the mote?**—The Sermon on the Mount is given much more fully in Matthew than in Luke. It is full of wonderful teaching. Only a fragment of it is contained in our lesson. In this verse we learn how we are to look at the faults of others. A mote is a mere speck, and means here a very little fault which we may see or think we see in another's life or character. **In thy brother's eye.**—Any one is our brother. **When thou perceivest not the beam.**—A mote is a very little thing—a mere splinter—and a beam is a great piece of timber. The thought is that while we see the small speck of fault in our neighbor and criticise it, we have a fault of our own a great deal larger, which we do not see at all.

42. **Brother, let me pull out the mote.**—We profess to be very anxious to cure our neighbor of his faults, unaware that we have faults of our own much worse. If we had the power to see ourselves as others see us we would not make this mistake. **Thou hypocrite.**—In condemning in others what you have in yourself is even worse form. See Rom. 2: 1. **Cast out first the beam.**—Look after the unlovely things in yourself first, and get them out, and then you will be better able to help others to grow in grace. Count yourself happy when you discover a new fault in yourself, not because you have the fault, but because you have found it, so that you can get clear of it—which should always be our first aim when we learn of any blemish in us.

43. **A good tree bringeth not forth corrupt fruit.**—Judging others, as in the previous verses, is corrupt fruit—is not the fruit of love, the fruit of the Spirit, and ought not to be found in a good life. Of course, we are all imperfect in this world and do err in many things, but we should strive to bring forth only the good fruit of love. **Neither doth a corrupt tree bring forth good fruit.**—The only way to get good fruit from an evil life is to change the heart—which only Christ can do—our part being to admit him by faith and love.

44. **Every tree is known by his own fruit.**—So every life must be judged by the character and conduct. **Of thorns men do not gather figs.**—Perhaps Jesus pointed to fig trees and grapevines, enclosed by hedges of prickly pear or other thorn bushes.

45. **A good man out of the good treasure.**—What is in the heart comes out in the life. See Matt. 12: 34, 35; Isa. 32: 6. This teaches us the importance of watching our heart-life. If our thoughts and feelings are bad they will show themselves in the speech and conduct.

46. **Why call ye me, Lord, Lord?**—Implying that they really honored him. **And do not the things.**—If he is really our Lord we will obey him. If we do not obey his commandments our calling him Lord is only an empty form. Compare Matt. 7: 21. See Mal. 1: 6.

47. **Whosoever cometh to me, and heareth.**—Referring to any who join the company of his followers, whether his true disciples or not. **My sayings.**—All the words he spoke, but especially the words of the Sermon on the Mount. **And doeth them.**—This is the important word. It is not enough to hear the words of Christ. See James 1: 22.

48. **He is like a man which built an house.**—"Building a house." The scene described here was familiar to the people of Galilee. Rain fell in torrents in the winter season, and the floods rushed down the channels, sweeping all before them. In the valley the wash from the hills lay, and in summer seemed a beautiful place to build, while really it was only a bed of loose clay and sand, which the next floods would carry away. **Digged** [and went] **deep, and laid the** [a] **foundation on a** [the] **rock.**—The only wise and safe thing to do. He who hears Christ's words and obeys them goes down deep and builds his life on Christ himself. **When the** [a] **flood arose, the stream beat vehemently upon** [brake against] **that house.**—Such a flood was sure to come some time. No life can long escape the floods of temptation, sorrow or trial. **Could not shake it.**—It stood firm and secure amid all the wild rush of the flood. **For it was founded upon a rock.**—"Because it had been well builded." So the life that rests upon Christ and is built up with the principles of the word of God as its stones stands in the sorest testings.

49. **Doeth not.**—This man hears the sayings of Christ but does not follow them—is a hearer only, not a doer. **Without a foundation.**—Set his house on the loose deposit, not digging down to find rock. **Against which the stream did beat.**—"The stream brake." The torrent rushing down. **Immediately it fell.**—"Straightway it fell in." Fell in a heap as its foundation was swept away. So lives fail and topple in ruins in the floods of temptation and trial when they have not been built upon Christ.

THE GOLDEN TEXT.

"Why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6: 46.

LESSON OUTLINE.

I. The Mote and the Beam, vs. 41, 42.
II. The Tree and its Fruit, vs. 43-45.
III. The Two Foundations, vs. 46-49.

HOME READINGS.

M. Luke 6: 12-37, Choosing Apostles, Healing and Preaching.
T. Luke 6: 38-49, The Sermon Continued.
W. Matt. 5: 1-26, Matthew's Report of the Sermon.
Th. Matt. 5: 27-48, Matthew's Report Continued.
F. Matt. 6: 1-18, Matthew's Report Continued.
S. Matt. 6: 19-34, Matthew's Report Continued.
S. Matt. 7: 1-29, Matthew's Report Concluded.

CENTRAL THOUGHT.

Looking to our own heart-life.

CATECHISM.

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Recall the facts of the last lesson. Where did Jesus go after healing the paralytic? What disciple did he call? What other incidents followed? Where else do you find the Sermon on the Mount? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Mote and the Beam** (vs. 41, 42).—What is a mote? What did Jesus mean by a mote in a brother's eye? What is meant by a beam? Explain verse 41 in your own language. What did Jesus say we should do first? For whose faults are we specially responsible? Find a prayer in one of the psalms about secret faults.

II. **The Tree and its Fruit** (vs. 43-45).—What kind of fruit does a good tree bear? What did Jesus mean by the tree and fruit in this verse? How is every life to be judged? If we would have a good character what must we first have? How can we have a good heart?

III. **The Two Foundations** (vs. 46-49).—What question did Jesus ask in verse 46? If we call Christ Lord, what must we do? What two kinds of men are meant by these two builders? Who builds upon a rock? Who builds upon the sand? What is the rock on which we should build our life? How can we build upon Christ? What floods test every character? Who alone can withstand the storms and floods?

HOME WORK. *Monday.*—Gather facts about the apostles—why there were twelve; what kind of men they were; what they were commissioned to do. *Tuesday.*—Gather the points in the portion of the Sermon on the Mount given in the Home Reading. *Wednesday.*—Write down the principal teachings in Matt. 5: 1-26. *Thursday.*—Gather up the principal points included in this day's Home Reading. *Friday.*—What do you learn here about how to give alms and how to pray? *Saturday.*—Make a special study of Christ's words about anxiety, and why Christians should not be anxious. How many reasons does Jesus give against anxiety? *Sabbath.*—What does Jesus mean when he says we should not judge others? What great promise do you find in this day's reading?

TOPICS TO TALK OF IN THE CLASS.—Our own faults and the faults of other people. Which is it easier for us to see? Which concern us the most? Why we should be glad when we find a fault in ourselves.—A talk about trees and fruit; what kind of trees we should be; how can we make sure of having good lives, good characters?—A talk about foundations—the rock and the sand; how we can build upon the rock; what it is to build upon the sand.

LIFE TEACHINGS FROM THIS LESSON.

I. We should carefully guard against hunting faults in other people. It is not hard to find plenty of them. It is strange how large a fault in another appears to us, and how small a fault of our own is apt to appear to us. We should reverse all this, having charity for the faults of others, while we are severe on our own.

II. We should always be glad to find a fault in ourselves—not glad that the fault is there, but glad that we have found it, so that we can get rid of it. A little prayer says, "Cleanse thou me from secret faults." At the same time we should be very sorry when we find a fault in another. It should grieve us instead of making us feel glad. We should try in wise and careful ways to get our friends cured of their faults, but the way to do this is not to criticise unkindly, and especially is not to tell all the neighbors about it.

III. The kind of fruit on a tree always tells what the tree is. If you find thorns growing you will know it is not a peach tree. So the words, acts, and disposition tell the kind of a heart the person has. If we find one swearing and lying and doing wrong things all the time we cannot conclude that the person is a Christian. We must watch our own hearts and be sure that they are full of the Spirit of Christ, so that we may bring forth good fruit in our lives.

IV. If we say Christ is our Master we must do what he says. Merely calling him Lord does not make us his followers. One of his own words to us is, "Ye are my friends if ye do whatsoever I command you." Our life must always prove our profession.

V. We are all builders. Everybody is building a house. Our life is our house. The first important thing in a house is a foundation. If the foundation is weak the building will crack and fall. We must build our character upon Christ. But how can we do this? He tells us that those who hear his words and do them are building upon a rock, while those who only hear and do not do are building upon the sand. Floods are surely coming—temptations, trials, death, judgment, and unless we have a good foundation all of our building shall some day be swept away.

QUESTIONS FOR WRITTEN ANSWERS.

1. Explain the meaning of mote and beam.....
2. What did Jesus say we should do first?.....
3. What did Christ mean by the tree and its fruits?.....
4. How must we prove that we are really Christ's followers?.....
5. How can we build our life upon the rock?.....

LESSON VII.—February 16, 1896.

THE GREAT HELPER.—Luke 7: 2-16.

Commit verses 14-16.

2 [1] And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Je'sus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Je'sus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Je'sus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: [2] but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Je'sus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Is'ra-el.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Na'in; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, [3] Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, [4] That a great prophet is risen up among us; and, That God hath visited his people.

[1] Matt. 8: 5, etc. [2] Psalm 107: 20. [3] Luke 8: 54; John 11: 43; Acts 9: 40. [4] Luke 24: 19; John 4: 19; 6: 14.

Time.—A. D. 28; summer. **Places.**—Vs. 2-10, Capernaum; vs. 11-16, Nain, a town of Galilee.

Between the Lessons.—Jesus returned with his disciples to Capernaum after speaking the Sermon on the Mount. As he entered the city the events recorded in verses 2-10 of to-day's lesson occurred. See Matt. 8: 5-13. Soon after this he started upon his second tour through Galilee, going first to Nain. Vs. 11-16.

Hints for Study.—Look up the record of all who secured blessings by their faith in Jesus' power. Compare the instances of restoration of the dead to life by Jesus. Use the "Home Work" on next page.

HELPS IN LEARNING THE LESSON.

2. **A certain centurion's servant.**—A centurion was a Roman officer. He was captain of a hundred men. Centurions are mentioned several times in the New Testament and always favorably. See Luke 23: 47; Acts 27: 43. The servant was a slave and the centurion's interest in him shows a gentle, kindly heart. **Who was dear unto him.**—Probably he was a personal servant and thus the captain had become attached to him. **Sick.**—In Matthew the centurion says he was sick of palsy and grievously tormented. **Ready to die.**—"At the point of death."

3. **When he heard of Jesus.**—"Concerning Jesus." He had heard of the cures Jesus was performing. **He sent unto him the elders.**—These were of the chief men of the Jews at Capernaum. The centurion did not go to Jesus on his own behalf. For the reason see verse 7. **Beseeching** [asking] **him that he would come.**—This shows the centurion's faith.

4. **They besought him instantly.**—"Earnestly." Adding their own importunity to the centurion's. **He was worthy.**—Probably he was a Jewish proselyte. At least he was friendly to the Jewish religion.

5. **He loveth our nation.**—Unlike most Gentiles, who hated the Jews. **He hath built us a synagogue.**—"Himself built us our synagogue." Thus showing his interest in the Jews and in their religious teaching. The elders felt under obligation to the centurion.

6. **The centurion sent friends.**—He himself still stayed by the bed of his suffering servant. **Lord, trouble not thyself.**—Another evidence of the centurion's humility. The use of the word "Lord" shows at least high regard. **I am not worthy.**—His feeling was that Jesus would show great condescension in coming into his house. Besides, he believed that it was not necessary for him to do this.

7. **To come unto thee.**—See verse 3. **Say in a word.**—Probably he had known of the nobleman's son healed by a word spoken at Cana. See John 4: 46-54.

8. **A man set under authority.**—A subordinate, used to receiving orders from officers over him. **Having under me** [myself] **soldiers.**—Who obeyed his commands. The meaning of the centurion is that even in the system of authority of which he was a part one need not be present always to have orders obeyed. He was sent to represent his superior officers, and his soldiers and his servant went to represent him. So he inferred Jesus could send his messengers.

9. **He marveled at him.**—The man's faith made him marvel. Only on one other occasion do we read of Jesus marveling, then at unbelief. See Mark 6: 6. **I have not found so great faith.**—The strong faith appeared in his confidence that Jesus could heal even by a word at a distance. **No, not in Israel.**—A Gentile had shown greater faith than had been seen even in one of the chosen people.

10. **They that were sent.**—The friends. See verse 6. **Found the servant whole.**—The cure had taken place while the friends were giving the centurion's message to Jesus.

11. **The day after.**—"Soon afterwards." **A city called Nain.**—In the tribe of Issachar. The location was twenty-five miles from Capernaum.

12. **The gate of the city.**—Eastern cities were enclosed by walls of some kind for protection against robbers. The gate was the only way of entrance. Nain stood on a hillside, and the way to the gate was narrow. It was on this road, near the gate, that the two processions met. **A dead man carried out.**—"There was carried out one that was dead." Burial-places were outside city and town walls. In the rocks near Nain tombs have been discovered. **The only son of his mother, and she was a widow.**—These facts are mentioned to show why the case so appealed to the compassion of Jesus. The mother needed this only son. **Much people of the city was with her.**—No doubt the family was respected. Compare John 11: 19.

13. **When the Lord saw her, he had compassion on her.**—There was special compassion in this case, because of the woman's peculiar distress. **Weep not.**—Cease to weep.

14. **He came** [nigh] **and touched the bier.**—No coffin was used. The body was wrapped in burial clothes and carried on a board or bier. The processions met in the way, and Jesus seeing the woman's grief, came up close beside the bier and laid his hand on it. **Stood still.**—The bearers stopped. **Young man.**—Speaking to the dead man. **Arise.**—As if he were calling him from sleep.

15. **Sat up.**—The restoration was instant. **Began to speak.**—Showing that he was truly living. **He delivered him to his mother.**—We can imagine her joy at receiving her son alive.

16. **There came a fear on all.**—"Fear took hold on all." A feeling of awe, caused by such a wonderful occurrence. **A great prophet.**—They were expecting a great prophet to appear before the Messiah. **Visited his people.**—With special favor.

THE GOLDEN TEXT.

"They glorified God, saying, That a great prophet is risen up among us."—Luke 7 : 16.

LESSON OUTLINE.

I. The Helper Besought, vs. 2-8.
II. The Helper's Response, vs. 9, 10.
III. The Helper's Compassion, vs. 11-16.

HOME READINGS.

M. Luke 7 : 1-16, The Great Helper.
T. Matt. 8 : 5-13, A Master's Faith.
W. Matt. 15 : 21-31, A Mother's Faith.
Th. Mark 5 : 22-43, A Father's Faith.
F. Luke 7 : 17-35, Jesus' Testimony to John.
S. Luke 7 : 36-50, The Friend of Sinners.
S. Psalm 51 : 1-19, Cleansing Sought.

CENTRAL THOUGHT.

The compassion and power of Christ.

CATECHISM.

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Give the substance of last lesson. What events came between the lessons? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Helper Besought** (vs. 2-8).—Who sent to Jesus? Tell what you know about centurions. What other centurions are named in the New Testament? What shows this centurion's kindly heart? What had he probably heard about Jesus? Whom did he send with his request? Why did he not go himself to Jesus? What did the elders say about this centurion? What had he done for the Jews? How did Jesus respond to the request? Who were sent to meet him on the way? What message did the centurion send to him? Explain the words in verse 8. How did this show his great faith in Jesus? What is faith in Jesus Christ?

II. **The Helper's Response** (vs. 9, 10).—How was Jesus affected by the message from the centurion? Why did he marvel? On what other occasion did Jesus marvel? What did he say about the man's faith? What did the friends find when they returned?

III. **The Helper's Compassion** (vs. 11-16).—Where did Jesus go soon after this? Find Nain on the map and tell all you know about it. Who went with Jesus? What procession did they meet outside the gate? What made this case especially sad? How was Jesus affected by meeting the woman? What did he say to her? What did he then do? What did he say to the young man? What followed? What was the effect of this miracle upon the people? What did they say? What other persons did Jesus raise from the dead?

HOME WORK. *Monday.*—Find the points in Christ's helpfulness as they appear in these verses. In what sense is Christ the same to us now that he was to people when he was on the earth? *Tuesday.*—What does Matthew give in his account that is omitted in Luke's? Why did Jesus speak the words in verses 11, 12? *Wednesday.*—This woman of Canaan was also a Gentile. What other examples of Gentiles coming to Christ or helped by Christ can you find in the gospels? Both these cases in which Jesus speaks of the great faith are Gentiles—in our lesson and in the story of the Syrophenician woman. *Thursday.*—Here we have another of the miracles of raising from the dead. Notice that this child had just died when Jesus came; the widow's son had been dead some hours and was about to be buried, and Lazarus had been dead four days. *Friday.*—Study the Baptist's discouragement in prison; why he was discouraged; what he did with his questions; how Jesus answered him. *Saturday.*—Jesus at dinner in a Pharisee's house. What drew this woman to him? How did he treat her? What fault was found with him? *Sabbath.*—This Psalm is the story of David's return to God after his great sin. Notice his confession, his cry for mercy, the forgiveness he received, then the blessings of forgiveness.

TOPICS TO TALK OF IN THE CLASS.—The centurion—his office; his trouble, and how it sent him to Christ; his faith.—The way Christ was affected by the centurion's appeal, and his prompt response.—The young man dead until Christ came to restore him to life.—We are all dead in sins until we meet Jesus.—The compassion of Christ as seen in both these miracles.

LIFE TEACHINGS FROM THIS LESSON.

I. One of the blessings of trouble is that it sends people to Christ. This centurion might never have gone to Christ if his servant had not been sick. Many of the blessings of our lives come to us in the same way. We do not recognize our need of Christ's power to help, until we are in trouble. We should learn in every difficulty and in every experience of suffering and need to turn to him whose blessing never will fail.

II. We may learn a lesson from the faith of this centurion. He was sure that his servant would be healed. There was no superstition in his faith, for he believed that Jesus could heal even at a distance. He shows humility also, not deeming himself worthy to go to Christ. But our humility need not make us shrink from approaching Christ himself. He bids us to come boldly to find grace to help.

III. We see how Christ is pleased with strong faith. He likes to be trusted. Not only does he give prompt answer to strong faith, but it gives joy to his own heart. Our unbelief pains him, but our faith will always give him pleasure.

IV. We may study the heart of Christ in these miracles. In both cases we find it tender toward suffering and sorrow. The sight of the woman who was a widow following her only son to the grave touched the heart of Jesus. No doubt he remembered his own mother, also a widow. His compassion is the same to-day as it was when he was on the earth. He still has a tender heart, which feels every pain of ours.

V. The power of Christ appears in these miracles. He quickly healed the centurion's slave without seeing him or touching him. He is in heaven now, but he can bless our lives just as well as if he were present in bodily form beside us. His power over death and the grave is always very full of comfort for us. He is able to raise up all those who sleep in him. All believers are safe in the grave in Christ's keeping, and in due time all will be raised.

QUESTIONS FOR WRITTEN ANSWERS.

1. Tell what you know about this centurion.....
2. How did the centurion show his great faith?.....
3. Describe the sorrow of the widow of Nain.....
4. Why did Jesus have compassion on her?.....
5. Name all the cases that Jesus raised from the dead.....

LESSON VIII.—February 23, 1896.

FAITH ENCOURAGED.—Luke 8 : 43-55.

Commit verses 48-50.

43 ¶ [1] And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Je'sus said, Who touched me? When all denied, Pe'ter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Je'sus said, Somebody hath touched me: for I perceive that [2] virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ [3] While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Je'sus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Pe'ter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, [4] but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, [5] arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

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[1] Matt. 9 : 20, etc. [2] Mark 5 ; 30 ; Luke 6 : 19. [3] Mark 5 : 35, etc. [4] John 11 : 11, 13. [5] Luke 7 : 14 ; John 11 : 43 ; Acts 9 : 40.

Time.—A. D. 28 ; autumn. **Place.**—Capernaum.

Between the Lessons.—John the Baptist, who was now in prison at Machærus, sent two of his disciples to ask Jesus if he were really the Christ. Last Friday's Reading. Somewhere in Galilee a Pharisee named Simon invited Jesus to dine with him. Last Saturday's Reading. Soon after this Jesus returned to Capernaum, where he healed a blind and dumb demoniac, which the Pharisees wickedly said he did by the power of Beelzebub. Going later to the sea-side Jesus sat in a boat and spoke the parable of the Sower and other parables. While crossing the sea he stilled a tempest, and in the country of the Gadarenes he healed a demoniac. Returning to Capernaum he attended a feast at Matthew's house. Luke 5 : 29–39. While he was there Jairus came, requesting him to heal his daughter. On the way to Jairus' house the incidents in to-day's lesson occurred.

Hints for Study.—Get the story of Jesus' life since last lesson well in mind. Study carefully the incidents leading up to this lesson, especially those which are directly connected with vs. 49–55. Study the parallel accounts. Matt. 9 : 18–26 ; Mark 5 : 21–43. Use "Home Work" on next page.

HELPS IN LEARNING THE LESSON.

43. **A woman.**—Her name is not given. A tradition calls her Veronica, but there is no reason to accept the legend. **Which had spent all her living.**—All her means of livelihood. Whatever money or property she may have had, had been used up in efforts to be cured. **Neither could be healed of any.**—Mark says that she only grew worse under the treatment of the physicians.

44. **Came behind him.**—As he was passing along through the crowd on his way to the ruler's house. See v. 42. The ruler had come to ask Jesus to come and heal his child. Probably the woman was regarded as ceremonially unclean, according to Jewish law, and therefore shrank from public notice. This may have been part of the reason for her coming behind Jesus. Besides, her twelve years of great suffering had made her shy. **Touched the border of his garment.**—Her faith was in the touching of the garment, and in the coming of healing in some way through this touch, rather than in the receiving of it through the love and will of the Healer. Her faith was strong in one way, although it was ignorant. A similar faith is described in the case of the handkerchiefs and other clothes which St. Paul had used. Acts 19 : 12.

45. **Jesus said, Who touched me?**—The woman had sought to steal her healing and then hide away in the crowd. She did not mean to make herself known. But Jesus knew of her approach and of the touch of faith on his garment, and he would not allow the woman to slip away unnoticed and only half blessed. **When all denied.**—All who were about him. **Master, the multitude throng thee.**—Peter and the disciples thought strange that Jesus should be disturbed by any touch when the crowd was pressing upon him.

46. **Somebody hath touched me.**—With a touch different from that of the crowd. **For I perceive that virtue is gone out of me.**—Jesus spoke as if the touch had drawn power and healing from his body without any willing on his part, just as the woman intended. But it was not really thus that the healing was received. Into the heart of Jesus came the cry of the poor woman as her finger touched the hem of his garment, and the healing was a voluntary act on his part. The thought of virtue going out of him in the healing is very suggestive.

47. **When the woman saw.**—She saw that Jesus knew of her touch on his garment. **She came trembling.**—Probably she thought that Jesus was angry with her for having touched him, thus causing him to become ceremonially unclean. Impelled by fear she advanced into the presence of Jesus trembling and afraid. **Falling down before him.**—In humility. **She declared unto him.**—She told the whole story of her long suffering, her hope when she saw Jesus, what she had done, and how instantly she had been healed.

48. **Daughter.**—The word was used in tenderness, to quiet her fear and to assure her of his sympathy and love. This is the only case recorded where Jesus used this tender word. **Be of good comfort.**—She had been alarmed by his demand to know who had touched him and was in great excitement as she lay at his feet. Jesus spoke this kindly word to give her courage and faith. **Thy faith hath made thee whole.**—She had believed that she would be healed, and it was through this faith that the blessing of healing had come to her. The words "made thee whole" really mean "hath saved thee." It would seem that she was saved in the higher sense, that her soul was saved. If she had been allowed to steal away as she wished to do, she would have had bodily healing only.

49. **While he yet spake.**—He had lingered on the way to talk with the woman. This was a piece of wayside work. **Trouble not the Master.**—The messenger meant that there was no use in bringing Jesus now.

50. **He answered him.**—It was to Jairus that he spoke. He would be in great distress on learning of his daughter's death, and Jesus spoke to him to comfort him. **Fear not.**—The assurance must have given great joy to the ruler.

51. **He suffered no man** [not any man] **to go in.**—"Enter in."—He would have quiet in the room. **Peter, and James, and John.**—The same three who were taken as witnesses to the transfiguration mount and into Gethsemane.

52. **Bewailed her.**—Beating their breasts and going through all the wild exhibitions of grief common in that country. Hired mourners came in as soon as one died and began their noisy demonstrations. **She is not dead.**—He did not mean that she had not really died, but that he was about to awake her from her sleep of death.

54. **Took her by the hand.**—As if to raise her up. **Maid, arise.**—Speaking to her as if she were only asleep and he were awaking her. The calm power of Jesus shown in his acts, words, and manner is very wonderful.

55. **Her spirit came again.**—It had left the body, but at the command of Jesus it now returned from the home of spirits. **She arose straightway.**—"Immediately." There was no delay. **He commanded to give her meat.**—"That something be given her to eat." To strengthen her, using natural means.

THE GOLDEN TEXT.

"Thy faith hath made thee whole; go in peace."—Luke 8: 48.

LESSON OUTLINE.

I. The Imperfect Faith, vs. 43, 44.
II. The Complete Healing, vs. 45–48.
III. The Ruler's Sorrow, v. 49.
IV. The Dead Restored, vs. 50–55.

HOME READINGS.

M. Luke 8: 1–15, Parable of the Sower.
T. Matt. 13: 24–52, Parables of the Kingdom.
W. Luke 8: 16–25, The Tempest Stilled.
Th. Luke 8: 26–39, The Gadarene Demoniac.
F. Luke 8: 40–56, Faith Encouraged.
S. Matt. 9: 27–38, The Blind Man's Faith.
S. Acts 3: 1–16, The Lame Man's Faith.

CENTRAL THOUGHT.

Jesus is ready and able always to bless us.

CATECHISM.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Recall the substance of our last lesson. What events occurred between the two lessons? What wonderful things happened on the sea? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Imperfect Faith** (vs. 43, 44).—Who had come for Jesus? What trouble was there at the ruler's house? What detained Jesus on the way? How long had the woman been sick? What is said about the physicians? What did she do to get healing?

II. **The Complete Healing** (vs. 45–48).—What question did Jesus ask? What did the disciples say to him? What did Jesus further answer? How did he say he knew some one had touched him? What did he mean by virtue going out of him? Why did the woman not want to be known? What did she do when she heard Christ's words? What answer did he give to her? What new blessing did he bestow? What does this show about the blessing of confessing Christ publicly?

III. **The Ruler's Sorrow** (v. 49).—What message now came to the ruler? Why did the messenger say they need not trouble the Master? How must the father have felt when he heard the sad news?

IV. **The Dead Restored** (vs. 50–55).—How did Christ comfort the distressed father? What did he say he must do? What promise did he make to him? Who were admitted to the house with Jesus? What was going on at the home? Describe the mourning custom of those days. What did Jesus say about the child? What did he do? What immediately happened? What was Jesus' command? What do these two miracles teach us?

HOME WORK. *Monday.*—In the "Home Reading" mark the four different kinds of soil described and the four different kinds of heart described, and learn how we must receive the good seed. *Tuesday.*—Find one lesson in each of the parables in this reading. *Wednesday.*—Who did Jesus say are his mother and his brethren? How may we find our place in this beautiful family relation? Write in your own words the account of the storm on the sea. *Thursday.*—What do you learn from the miracle of the healing of the demoniac? In all of us there are evil spirits—bad temper, bad feelings, bad desires, which Jesus only can cast out. *Friday.*—Read carefully the lesson and find how Christ encouraged faith in both of these miracles. Mark that Christ was never a discourager but always an encourager. *Saturday.*—Describe the blind man's faith in this reading and the answer that Christ gave to it. *Sabbath.*—The story of the lame man at the beautiful gate is rich with instruction. Peter and John had no money to give him; what better thing did they give him? What better thing than money can we give to those in need?

TOPICS TO TALK OF IN THE CLASS.—The distressed father.—Talk about how the sickness of a child breaks the hearts of parents.—This man went to Christ with his trouble; so should all do who have trouble.—Christ feels the least touch of faith, and hears the slightest cry of the heart that calls to him for help, even in this great, thronging, noisy world. We should not stop with secret faith in Christ, which gets only part of the blessing, but should publicly confess Christ and get a full blessing.—Name Christ's power over death. Although our friends are not brought back to us after they die, they are in Christ's keeping, and we know that he will some day call them up.

LIFE TEACHINGS FROM THIS LESSON.

I. Ofttimes there is a sick child in a home and parents are anxious, just as they were in this ruler's fine house. The right thing to do then is to go and tell Jesus, just as this father did.

II. In the healing of this woman we have an example of our Lord's wayside work. He was going with the distressed father, but when the woman came with her great need he was not too hurried to heal her and to make his work complete. As we go on our errands of duty we have many chances for wayside kindnesses. By look and word and gentle deed we can do many things which will leave blessing in our path.

III. In this woman we have an example of a faith that was simple and strong, though ignorant. She touched the garment of Jesus as a devotee touches a sacred relic. Yet it was the best she knew and Jesus honored her faith. We may come to Christ with a faith as simple, yet far more intelligent, and we shall receive healing. Jesus knew the touch of faith in all the jostlings of the crowd. So he always knows the touch and hears the heart's cry of faith.

IV. We see here the blessing of confessing Christ. If the woman had gone away as she meant to do, she would have had healing but nothing more. Jesus would not allow her to leave with half a blessing, so he called her out and then gave her spiritual healing. She went away wholly healed. Secret discipleship may find a blessing, but it is only when one confesses Christ before the world that the blessing is full.

V. Even in our darkest hours, if we only believe, we shall find comfort and peace. It was a dark hour when this father heard, "Thy daughter is dead." But Jesus bade him not to fear, to believe only. In all our troubles, if we only believe it shall be well.

QUESTIONS FOR WRITTEN ANSWERS.

1. How did this woman show her faith in Christ?.....
2. In what two ways did Christ bless her?.....
3. How did Jesus comfort the distressed father?.....
4. What did Jesus mean when he said, "She is not dead"?.....
5. Describe the way Jesus raised up this girl.....

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2. In what two ways did Christ bless her?.....
3. How did Jesus comfort the distressed father?.....
4. What did Jesus mean when he said, "She is not dead"?.....
5. Describe the way Jesus raised up this girl.....

LESSON IX.—March 1, 1896.

JESUS THE MESSIAH.—Luke 9: 18-27.

Commit verses 23-26.

18 ¶ [1] And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, [2] John the Bap'tist; but some *say*, E-li'as; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? [3] Pe'ter answering said, The Christ of God.

21 [4] And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [5] The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ [6] And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 [7] For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [8] For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 [9] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 [10] But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

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[1] Matt. 16: 13; Mark 8: 27.
[2] Matt. 14: 2; Luke 9: 7, 8.
[3] John 6: 68, 69.
[4] Matt. 16: 20.
[5] Matt. 20: 17–19.
[6] Matt. 10: 38; Luke 14: 27.
[7] Matt. 16: 24–26.
[8] Mark 8: 34–37.
[9] Matt. 10: 33; Mark 8: 38; II Tim. 2: 12.
[10] Matt. 16: 28; Mark 9: 1.

Time.—A. D. 29; autumn. **Place.**—Region of Cæsarea Philippi, at head-waters of Jordan.

Between the Lessons.—There is nearly a year between last lesson and this one. The only important incidents which Luke records of this period are the sending forth of the twelve, the death of John the Baptist, and the feeding of the five thousand. Luke 9: 1–17. We must refer to Matthew 14: 22—16: 12; Mark 6: 45—8: 26; John 6: 16—10: 21, for fuller accounts of Christ's life during this time. His fame had spread over all Palestine. Excited crowds followed him. The opposition of the Jews was getting more bitter. Toward the end of the time between the lessons, Jesus visited Jerusalem to attend the feast of tabernacles. We next see him at Cæsarea Philippi, when the event in to-day's lesson occurred.

Hints for Study.—Get as good an impression as you can of the history between verses 17 and 18 of this 9th chapter of Luke. Study the references and the parallel accounts, Matt. 16: 13–28; Mark 8: 27—9: 1, and use the "Home Work" on next page.

HELPS IN LEARNING THE LESSON.

18. **As he was alone praying.**—Luke gives many examples of our Lord's praying. He often communed with his Father. The word alone here means in private, for his disciples were with him. He probably went apart from them so as to be really alone when he prayed. **He asked them.**—After his season of prayer. **Whom say the people that I am?** "Who do the multitudes say that I am?" The crowd that flocked after him.

19. **They answering said, John the Baptist.**—Risen from the dead. This was what Herod thought, his conscience troubling him. See verses 7–9. **Elias.**—"Elijah." That Elijah had reappeared in the world. There was an expectation of his coming as the forerunner of the Messiah. This was based on Malachi's words. Mal. 4: 5. **One of the old prophets.**—Jeremiah is named in Matthew's account. There was an expectation that he would appear again to guide the people. This answer shows what different opinions there were about Jesus. But no one thought of him as the Messiah.

20. **But whom** [who] **say ye that I am?**—He wanted his disciples' opinion about himself. **Peter answering.**—Peter was always the first to answer. **The Christ of God.**—See Matt. 16: 16. He meant that Jesus was the Messiah promised and looked for. This was a bold and noble confession.

21. **Commanded them to tell no man.**—To keep it quiet for the present that he was the Messiah. The time had not yet come for public announcement. The work of Jesus was not yet finished. The disciples were still ignorant. Proclamation now would do harm rather than good.

22. **The Son of man must suffer many things.**—This was not the idea of the Messiah that the Jewish people, the disciples included, cherished. They were looking for a Messiah who should come with earthly splendor. But Jesus said that he was to suffer and be rejected and killed. **Rejected of the elders and chief priests and scribes.**—The three classes in the Sanhedrin. They were the leaders of the Jews. **Be slain.**—He did not yet tell the disciples of the manner of his death. Later, on the way to Jerusalem, he told them that he would be crucified. Matt. 20: 19. **Be raised the third day.**—This was what would redeem his life from failure. He could not be holden of death. It is strange that the disciples seem never to have caught any hint of the meaning of his word about rising again.

23. **He said to them.**—"Unto all." Not the disciples only, but also the multitude. From Mark we learn that he called the people to him and spoke these words to them. **If any man will** [would] **come after me.**—Referring to such as had made choice of him and had decided to be his disciples. **Let him deny himself.**—To deny one's self is not merely to give up something one likes. It means to put self altogether aside. Peter denied Christ when he said he did not belong to him, did not know him, had nothing to do with him. The same word is used here—thus we are to deny self, renouncing all self's right to rule us, putting Christ into the place. **Take up his cross daily.**—This meant that it would not always be easy to follow Christ. Often there would be a cross to carry "daily" he said. This means that always a Christian life is a crucifixion of self.

24. **Whosoever will** [would] **save his life.**—That is, keep it back from sacrifice, make it his purpose to advance his own interests and save himself from suffering and loss. **Shall lose it.**—Whatever we do through selfishness is really a losing rather than a gaining. **Whosoever will** [shall] **lose his life for my sake.**—Giving it up to Christ's service, sacrificing it in doing his will. Jesus gave up his life—lost it—in doing his Father's will and serving the world, but he really saved it in a most glorious way.

25. **For what is a man advantaged?**—"Profited." **If he gain the whole world.**—Reach the highest possible worldly success. **And lose himself, or be cast away.**—"Lose or forfeit his own self." The rich fool in the parable is an illustration. He lived for the world, but he left the world beggared for eternity.

26. **Whosoever shall be ashamed of me.**—Jesus made it very clear that his followers must be whole-hearted and loyal to him. Nothing must deter them from confessing him, no danger, no cost. **Of him shall the Son of man be ashamed.**—Christ will come again in glory, and then all who have been his faithful friends in this life he will acknowledge before his Father and the angels. But all who have rejected him, being ashamed of him and of his words, he will reject, being ashamed of them. Some people are ashamed to be called Christians because others sneer at them, but here we see that there is a day coming when Christ's friends will be honored before all the world, and those who have been ashamed of him will find shame their portion.

27. **Which shall not** [shall in no wise] **taste of death.**—Death is represented as a cup from which men drink. **Till they see the kingdom of God.**—Perhaps Jesus referred to the three of his disciples who a week later saw the transfiguration. See v. 28. Other fulfillments were in the resurrection and ascension of Christ and on the day of Pentecost.

THE GOLDEN TEXT.

"This is my beloved Son: hear him."—Luke 9: 35.

LESSON OUTLINE.

I. Men's Thoughts of the Messiah, vs. 18–20.
II. God's Way for the Messiah, vs. 21, 22.
III. Followers of the Messiah, vs. 23–27.

HOME READINGS.

M. Luke 9: 1–9, The Apostles Sent Forth.
T. Luke 9: 10–17, Five Thousand Fed.
W. Luke 9: 18–27, Jesus the Messiah.
Th. Luke 9: 28–36, The Transfiguration.
F. Luke 9: 37–50, The Demoniac Boy Healed.
S. Matt. 16: 13–28, Confession and Cross Bearing.
S. Mark 10: 17–31, Leaving all for Christ.

CENTRAL THOUGHT.

Men's thoughts and God's thoughts about Jesus.

CATECHISM.

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Review the incidents and teachings of last lesson. How long a time between the lessons? What important incidents came between? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Men's Thoughts of the Messiah** (vs. 18–20).—What was Jesus doing? What question did he ask the disciples? What answer did they give? Explain the different opinions that the people had about Christ. What second question did he ask? What did Peter answer? What did he mean by the answer? How is it important that we have right thoughts about Christ?

II. **God's Way for the Messiah** (vs. 21, 22).—Why did Jesus command them to tell no person that he was the Messiah? What kind of a Messiah were the Jews looking for? What did Jesus say about his own future? What prophecies had foretold that Jesus must suffer and die?

III. **Followers of the Messiah** (vs. 23–27).—What did Jesus say his followers must do? What is it to deny one's self? What is it to take up one's cross daily? What kind of saving the life is really losing it? What kind of losing one's life is saving it? Explain the question in verse 25. How would you answer the question? What is it to be ashamed of Jesus? What will happen to those who are ashamed of him? Whom will Christ confess as his friends when he comes again? When will Jesus confess his friends before his Father? What did Jesus say of some of his disciples? v. 27. What did he mean by the kingdom of God?

HOME WORK. *Monday.*—Study the charge given to the apostles—the things they were to do. Find the cause of Herod's alarm. *Tuesday.*—How many of the evangelists tell about the feeding of the five thousand? Mark the disciples' part and Christ's part in this miracle. *Wednesday.*—Try to learn what Jesus meant by saving the life and by losing the life. *Thursday.*—Make a study of the transfiguration. Note that it was while praying that he was transfigured. What was the cause of the brightness on Christ's face and garments? *Friday.*—It was just at the foot of the transfiguration mount that the father was waiting with his boy. Find out why the disciples could not cast out the demon. Note that we should bring all of the evil things of our nature to Christ that he may cast them out. *Saturday.*—There are different ways of bearing the cross. Some people drag it after them, enduring because they must. Some people hold it up, making a show of their cross, talking much of their troubles. The true way is to bear the cross quietly, submissively, sweetly after Jesus. *Sabbath.*—Find out what this young man would have had to give up if he had followed Christ. Why could he not make the sacrifice? What would have been gained if he had done so? What did Jesus say his disciples would gain in leaving all for him?

TOPICS TO TALK OF IN THE CLASS.—The importance of right opinions about Christ.—Why wrong thoughts about him do harm.—God's plan for the Messiah—one of suffering and sacrifice.—Saving and losing the life.—What it is to deny self and take up the cross.—The second coming of Christ; of whom he will then be ashamed and whom he will then confess.

LIFE TEACHINGS FROM THIS LESSON.

I. It is very important that we have right views of Christ. If we think of him as only a man we cannot trust him as our Saviour, nor look to him as a friend in life's ways. But if we believe in him as the Messiah, the Son of God, who died for us, but now lives, our Lord and Redeemer, we can trust him with all the interests of our life. What do *you* think of Christ?

II. Christ redeemed us by suffering and dying for us. That was the way that was marked out for him in the prophecies of the Old Testament. He fulfilled all the prophecies. Yet though he suffered and died, his life was not a failure, for he rose from the dead and lives now as King of Glory. The cross was the way for him to glory.

III. If we would live a true and worthy life we also must accept the way of the cross. That is, we must forget self and follow Christ wherever he leads us. We all have a daily cross of some kind to take up, something that is not easy, some duty that is trying, some sacrifice, some struggle. We should never fear to take up our cross, for it will bring us nearer to Christ.

IV. We may live either for self or for Christ. If we think only of saving our life, having an easy time, indulging ourselves, we shall really lose all that is best, all that is worth living for. But if we forget self and think only of our duty to God and to our fellow-men, giving out our life in any service and sacrifice to which we may be called, we shall really save our life.

V. Christ is coming again, not as a lowly man, but as King of Glory. Then all those who have been ashamed of him here he will be ashamed of, and all those who have confessed him and followed him here he will honor. If we want to have a place among Christ's friends in that great day we must be his friends now whatever the cost may be.

QUESTIONS FOR WRITTEN ANSWERS.

1. What were the different opinions about Christ?.....
2. What is it to deny one's self?.....
3. How can one save his life by losing it?.....
4. Of whom will Christ be ashamed when he comes again?.....
5. Whom will Christ confess before his Father and the angels?.....

LESSON X.—March 8, 1896.

TRUE LOVE TO ONE'S NEIGHBOR.—Luke 10 : 25-37.

Commit verses 25–27.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, [1] Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, [2] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and [3] thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and [4] thou shalt live.

29 But he, willing to [5] justify himself, said unto Je'sus, And who is my neighbor?

30 And Je'sus answering said, A certain *man* went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, [6] he passed by on the other side.

32 And likewise a Le'vite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain [7] Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two [8] pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

[1] Matt. 19 : 16; 22 : 35.
[2] Deut. 6 : 5.
[3] Lev. 19 : 18.
[4] Lev. 18 : 5; Rom. 10 : 5.
[5] Luke 16 : 15.
[6] Ps. 38 : 11.
[7] John 4 : 9.
[8] Matt. 20 : 2.

Time.—A. D. 29, November. **Place.**—On the northern border of Samaria.

Between the Lessons.—Jesus' ministry in Galilee was now over. He had been there about a year and a half. The time of his crucifixion was only four or five months off. He started to journey slowly to Jerusalem. The inhabitants of a Samaritan village on his way rejected him, and James and John wished to call down fire on them. Then Jesus went across the Jordan into Perea. On this journey he sent out seventy disciples, two and two. A great multitude followed him. It was on this journey that the parable of to-day's lesson was spoken. It is found only in Luke's Gospel.

Hints for Study.—Learn all you can about the Samaritans—who they were, how the Jews regarded them, and why. Consider how the well-known feelings of Jews against the Samaritans add point to the parable in to-day's lesson. Use "Home Work," next page.

HELPS IN LEARNING THE LESSON.

25. **A certain lawyer.**—Not a lawyer just like the lawyers of our time, but a teacher of the Jewish law. The scribes, while they were really copyists of the law, were also expounders of it, and were therefore called lawyers. They were supposed to know the law well and to be able to explain it. **Tempted him.**—Putting him to the test to see if he were sound in his views of the law. **Master, what shall I do?**—This was not the inquiry of an anxious soul desiring to know how to be saved. See Matt. 19 : 17.

26. **What is written in the law?**—Jesus knew the motive, and therefore simply referred the lawyer to the law itself, of which he claimed to have such full knowledge and to be a wise teacher. Compare Christ's answer to the young man who asked the same question sincerely. Matt. 19 : 17–21.

27. **Thou shalt love the Lord thy God.**—The supreme love of the heart is to be given to God. He must have the first place in our heart. If we love any being more than we love God, we are not worthy of him. **Thy neighbor as thyself.**—This forbids all selfishness and leads us to put others alongside of ourselves in our thought, interest, and care. This is the royal law.

28. **Thou hast answered right.**—Jesus accepted the answer of the lawyer as right. But true theory is not enough. Therefore he said further, knowing the man's heart, **"This do, and thou shalt live."**—Knowing what is right will not save any one; we must also do the right that we know. Many people can answer Bible questions beautifully who do not live beautifully.

29. **He, willing to justify himself.**—His conscience had been touched; he was not sure that he had kept the law toward his neighbor. So he asked Jesus who were one's neighbors. He thought none but good Jews were his neighbors.

30. **A certain man.**—A Jew. **Went down.**—"Was going down." The road from Jerusalem to Jericho descends. The distance is twenty-one miles. The way was dangerous, through a desolate region, haunted by robbers. **Fell among thieves.**—"Robbers." The country was full of these plundering bands, and ofttimes men were assaulted by highwaymen and left wounded and dying, or dead. **Wounded him.**—"Beat him." **Half dead.**—The intention, was to kill him.

31. **By chance.**—This man came along just at that time. Jericho was a city where many priests lived, and this was the way along which they would pass, going backward and forward. **Passed by on the other side.**—Kept as far away as he could from the man, perhaps pretending not to see him, paying him no notice. Perhaps he was afraid of meeting the same fate, if he lingered. He may have been in haste to reach home, or he feared ceremonial defilement

32. **Likewise.**—"In like manner." **A Levite.**—One of the tribe of Levi. The Levites took care of the temple. They were helpers of the priests. **Came and looked on him.**—He did a little more than the priest, drawing near to the wounded man and looking at him, perhaps saying: "I am very sorry for you," and then coldly passing on. He showed even more heartlessness than the priest. There are many people who continually pass by the other side, when they see others in trouble. We all need to watch, lest we do it.

33. **A certain Samaritan.**—There was bitter hatred between the Jews and the Samaritans. This shows the Samaritan in all the better light. The wounded Jew would have spurned him if he had been well. **Had compassion on him.**—Showing himself a better man than either the priest or the Levite who so despised the Samaritan.

34. **Bound up his wounds.**—The Samaritan forgot the danger and his own business and the man's nationality, and spared no cost or pains in caring for him. His compassion was not all spent in sentiment. **Pouring in oil and wine.**—The usual remedies of the time. See James 5 : 14. **Set him on his own beast.**—The expression implies the labor of lifting up the man. He then walked by the side of the beast, supporting the wounded man. **An inn.**—Different from the caravanserai of chap. 2 : 7. Here the inn was more like our modern hostelry, the landlord providing for his guests.

35. **Two pence.**—Two denarii. Enough to pay for several days. The Samaritan, however, was more generous, arranging for all necessary expenses until the man was well.

36. **Which now of these three . . . was neighbor?**—"Proved neighbor." The lawyer's question was, "Who is my neighbor?" Jesus now asks him which of these three did the true neighbor's part.

37. **He that shewed mercy.**—He avoided naming the Samaritan. **Go, and do thou likewise.**—This was what a neighbor should do. We are not told what the lawyer did; whether he put his good lesson into practice or not. We at least ought to put it into practice in our own lives. We know now who our neighbor is, and how we ought to show our love for him. Knowing these things, we ought to go at once and do them.

THE GOLDEN TEXT.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10: 27.

LESSON OUTLINE.

I. A Self-Righteous Religion, vs. 25–29.
II. An Unloving Religion, vs. 30–32.
III. A Christly Religion, vs. 33–37.

HOME READINGS.

M. Luke 9: 51–62, Rejected by the Samaritans.
T. Luke 10: 1–16, Sending the Seventy.
W. Luke 10: 17–24, Return of the Seventy.
Th. Luke 10: 25–37, The Good Samaritan.
F. Luke 10: 38–42, The Good Part Chosen.
S. Lev. 19: 1–18, "Thy Neighbor as Thyself."
S. Matt. 25: 31–46, "Unto my Brethren—Unto Me."

CENTRAL THOUGHT.

How to know our neighbor and how to show our love for him.

CATECHISM.

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Review the last lesson, its facts and teachings. What events followed? What happened at the Samaritan village? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **A Self-Righteous Religion** (vs. 25–29).—Who began to question Jesus? Describe the calling of a lawyer amongst the Jews. What is meant by "tempted him"? What was wrong about the question which the lawyer asked? How did Jesus reply? Where can we find the answer to all the questions about duty? What did the lawyer answer? Where did he find these words? What did Jesus say to him? Which is easier—to know or to do? What other question did the lawyer ask?

II. **An Unloving Religion** (vs. 30–32).—Where was the man going? What do we know about the way between Jerusalem and Jericho? What happened to this man? What was his condition when left? Who was the first person who passed? What ought the priest to have done? Who came next? What did the Levite do? What was the sin of these two men? What was the difference in the acts of the two?

III. **A Christly Religion** (vs. 33–37).—Who next came by? How did the Jews regard the Samaritans? What did this Samaritan do for the wounded Jew? Describe his different acts of kindness. Where did he leave the man? What provision did he make for him? What question did Jesus ask the lawyer? What did the lawyer answer? What did Jesus then say to him? Who is our neighbor? What should we always do for a neighbor in need?

HOME WORK. *Monday.*—Find out the spirit of James and John, as shown in this day's reading, and tell what was wrong about it. Study also the three cases contained in verses 57-62 and learn what kind of followers Christ wants. *Tuesday.*—Read carefully the instructions given to the seventy—where they were to go, what they were to do. How far are these instructions to be followed by all of Christ's disciples? *Wednesday.*—Study the report which these men made when they returned to Jesus. What power did he give them? What did he say about their rejoicing? *Thursday.*—Read the lesson carefully, and try to learn the meaning of each part of it. *Friday.*—Gather all the facts you can about these sisters—Martha and Mary. What was Martha always doing when we see her? Where do we always find Mary? What mistake did Martha make? *Saturday.*—Try to find out just who one's neighbor is. Is it the person who lives near to you, the person who is good and kind to you, the person who is refined and a good friend? *Sunday.*—Study carefully the different things that Jesus commends in this judgment scene, and find out just what he means when he says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

TOPICS TO TALK OF IN THE CLASS.—The inquiring lawyer, his question, and the answer he got.—The part of the priest and the Levite—what was wrong about it.—The part of the good Samaritan—what was beautiful in it?—Who is my neighbor?

LIFE TEACHINGS FROM THIS LESSON.

I. The place to have all questions of duty referred to is the Bible. "What is written in the law?" The Bible is the word of God, and in it we learn God's will for us, how he would have us live. This great question—how to have eternal life—is answered very plainly there: also how to treat our brother and all questions about the way of life. Indeed, there is no question of duty which is not answered in the Bible.

II. It is one thing to know what our duty is and another thing to do it. This lawyer answered right, and Jesus told him to go now and do the thing which he had so well said he ought to do. If only we lived as well as we know how to live, we should be very good people. Why should we not try to do this? The trouble is that we do not do the duty we know. Most of us can teach better than we practice.

III. It is very important that we know who is our neighbor. If we do not know him well, we may pass him by some day and not recognize him. That was the trouble with the priest and the Levite in this parable. They did not know that the wounded man lying there was their neighbor. Our neighbor is pretty sure to be in our way every day. He may come to our door asking for help. Perhaps it is not best that we give him money, but we should always give him love and the help he needs most.

IV. Many of the most serious sins of our lives are sins of omission—not evil things that we do, but duties of love and kindness and justice which we leave undone. We should give much attention to this part of our life. Many people never do things that are very wrong, and yet they are continually passing by things which they ought to do.

V. The good Samaritan teaches us that our neighbor is not merely the person who lives near to us, nor the kindly and friendly person. He may be an enemy. This wounded Jew was a bitter enemy of the Samaritan. Our neighbor is the person who needs us at the time. He may be the worst man in our community, but if he is in distress, he is our neighbor and we must help him.

QUESTIONS FOR WRITTEN ANSWERS.

1. What was wrong with the question of this lawyer?.....
2. What was wrong in the conduct of the priest and Levite?.....
3. What was noble and good in the acts of the Samaritan?.....
4. How was the good Samaritan like Jesus?.....
5. Who is your neighbor?.....

LESSON XI.—March 15, 1896.

TEACHING ABOUT PRAYER.—Luke 11: 1-13.

Commit verses 9, 10.

1 And it came to pass, that, as he was praying in a certain
place, when he ceased, one of his disciples said unto him, Lord,
teach us to pray, as John also taught his disciples.
2 And he said unto them, When ye pray, say, [1] Our Father
which art in heaven, Hallowed be thy name. Thy kingdom
come. [2] Thy will be done, as in heaven, so in earth.
3 [3] Give us day by day our daily bread.
4 [4] And forgive us our sins; for we also forgive every one
that is indebted to us. [5] And lead us not into temptation; but
deliver us from evil.
5 And he said unto them, Which of you shall have a friend,
and shall go unto him at midnight, and say unto him, Friend,
lend me three loaves;
6 For a friend of mine in his journey is come to me, and I
have nothing to set before him?
7 And he from within shall answer and say, Trouble me not:
the door is now shut, and my children are with me in bed; and
I cannot rise and give thee.
8 I say unto you, [6] Though he will not rise and give him,
because he is his friend, yet because of his importunity he will
rise and give him as many as he needeth.
9 [7] And I say unto you, Ask, and it shall be given you; seek,
and ye shall find; knock, and it shall be opened unto you.
10 For every one that asketh receiveth; and he that seeketh
findeth; and to him that knocketh it shall be opened.
11 [8] If a son shall ask bread of any of you that is a father, will
he give him a stone? or if *he ask* a fish, will he for a fish give
him a serpent?
12 Or if he shall ask an egg, will he offer him a scorpion?
13 [9] If ye then, being evil, know how to give good gifts unto
your children: how much more shall *your* heavenly Father
give the Holy Spirit to them that ask him?

[1] Matt. 6: 9.
[2] Matt. 26: 39, 42.
[3] Prov. 30: 8.
[4] Matt. 18: 21–35.
[5] Luke 22: 40, 46; John 17: 15.
[6] Luke 18: 1, etc.
[7] Matt. 7: 7; 21: 22; Mark 11: 24; John 15: 7.
[8] Matt. 7: 9.
[9] Matt. 7: 11.

Time.—A. D. 29; shortly after the last lesson. **Place.**—Perea; Jesus on the way to Jerusalem.

Between the Lessons.—It was probably very soon after Jesus had spoken the parable of The Good Samaritan that the events in to-day's lesson took place. Nothing is recorded of any interval between this lesson and the last one. Compare with Matt. 6: 9–13, where also the Lord's Prayer appears.

Hints for Study.—Find in the gospels all the instances of Jesus' praying. Carefully consider the readings for Friday, Saturday, and Sunday, and look up all you can of the New Testament teachings about prayer.

HELPS IN LEARNING THE LESSON.

1. **As he was praying.**—He had probably gone apart from the disciples to pray alone. They were impressed in some way, either by the fact of his frequent and prolonged praying, or perhaps by his praying aloud. They seem, at least, to have watched him, and the desire became strong in them to learn how to pray as he did. This shows the unconscious influence of his example on his disciples.

2. **When ye pray, say.**—This prayer Jesus had already given in the Sermon on the Mount. Matt. 6: 9–13. There are some variations here in the language. Jesus did not mean that we are to pray always in these very words, but that the petitions here given contain the substance of all true prayer. However, it is certainly right to use the prayer just as it is. It is very pleasing to have a prayer which Jesus himself made for us. **Our Father.**—We are to come to God as children. When we have learned how to do this we have learned how to pray. To say "Our Father" from the heart is to be in the true spirit of prayer—love, trust, peace. The word "our" reminds us that we are members of a large family. We are not God's only children, and we pray for the others as well as for ourselves. **Hallowed be thy name.**—This is a prayer for the honoring of the name of God, that it may be reverenced among men, treated as holy, loved. The "name" of God includes all the attributes of his being. **Thy kingdom come.**—A prayer that God may be recognized among men, that the gospel of Christ may be carried everywhere, and that all people may be led to accept Christ as king. Especially is it a prayer that we may become true subjects of God's kingdom. **Thy will be done.**—This was Christ's own one rule of life, and it is the ideal of all Christian living. **As in heaven.**—The life of heaven is according to the divine will, and this is a prayer that the life of earth may be brought up to the same standard. Heaven must come down to us, into our heart and life, or we can never get into heaven.

3. **Give us day by day our daily bread.**—This is a recognition of our heavenly Father as our provider. The prayer teaches a lesson of continual trust; we ask only for enough food for the one day. We are taught to live by the day, not anxious about to-morrow. That was the way the manna came, day by day.

4. **Forgive us our sins.**—Forgiveness is our first and sorest need. In Matthew the word is "debts." We are indebted to God for a great many failures to render him all we owe him of love and duty. **For we also forgive.**—If we are unforgiving it is evidence that we are yet ourselves unforgiven. See the parable in Matt. 18: 23–35. We must learn to forgive others if we would be forgiven. **Lead us not into temptation.**—This is a prayer that God, who guides our life, may not bring us into places in which we shall be exposed to temptation. God never tempts to sin. But we all need to be tested and tried. Jesus was led by the Spirit to be tempted. **But deliver us from evil.**—The word "evil" may mean either evil in general or the evil one—that is, the tempter. We ask to be kept from evil, from being hurt by temptation, if we must be exposed to the assaults of the tempter.

5. **Which of you shall have a friend?**—The illustration is meant to teach earnestness in prayer. Some pray very tamely, not really deserving what they ask. **At midnight.**—A time when nobody wants to be disturbed, and therefore a time when the request would be least likely to be granted.

6. **I have nothing to set before him.**—Hospitality could not be refused in the East, even on account of poverty.

7. **Trouble me not.**—This shows the first feeling and disposition of the friend who has been disturbed. **I cannot rise.**—That is, he would not; it was a positive refusal to grant the favor.

8. **Because of his importunity.**—The suppliant refused to go away, still remaining outside, knocking and calling. Friendship failed to induce the man within to go to the trouble to get up and find, perhaps prepare and bake, the loaves, but the persistence of his friend, as he stood at the door and would not go away, led him at last to rise and give his friend all he wanted. It was not done, of course, in a loving spirit, and here is the point of the lesson. If a selfish man could be worried by mere persistence into doing a kindness even grudgingly, how much more will the gracious and loving God be influenced by the importunity of his children, to do good things for them in a cheerful, gracious way.

9. **Ask, and it shall be given you.**—See Matt. 7: 7–11; Mark 11: 24. God is never really unwilling to grant favors to his children, though he may withhold or delay to give, for our good. The three words, "ask," "seek," "knock" imply increasing degrees of intensity.

11. **If a son shall ask bread.**—No human father would treat a son's request in this way, mocking him by giving him a loaf-shaped stone instead of a loaf of bread. **Fish . . . serpent.**—Here the substitute suggested is something hurtful. God will never treat his children in this way. He will never give them things that would harm them.

12. **Egg . . . scorpion.**—The scorpion suggests the most deadly kind of thing in place of the good thing asked for. Sometimes the child of God, in his ignorance, asks for things which to him seem to be good, but which really are dangerous or hurtful. Of course, God will not then grant the request. This is the reason some prayers seem not to be answered: the things we ask for would not be blessings to us if we got them. Hence, our Father refuses to give them to us.

13. **If ye then, being evil.**—If evil men do this, how much more God? **The Holy Spirit.**—In Matt. 7: 11 the expression is "good things." Here it is the "Holy Spirit," the highest and best of all gifts.

THE GOLDEN TEXT.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11 : 9.

LESSON OUTLINE.

I. Teaching by Example, vs. 1–4.
II. Teaching by Parables, vs. 5–8.
III. Teaching by Illustration, vs. 9–13.

HOME READINGS.

M. Luke 11 : 1–13, TEACHING ABOUT PRAYER.
T. Luke 11 : 14–26, The Blasphemy of the Pharisees.
W. Luke 11 : 27–36, Warning the Pharisees.
Th. Luke 11 : 37–54, Denouncing the Pharisees.
F. Gen. 32 : 24–32, A Prevailing Prayer.
S. Acts 12 : 1–17, The Prison Opened by Prayer.
S. James 5 : 13–20, The Power of Fervent Prayer.

CENTRAL THOUGHT.

What to pray for, and how to pray.

CATECHISM.

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Review the last lesson, giving facts and teachings. What events, if any, come between the two lessons? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **Teaching by Example** (vs. 1–4).—Why did the disciples ask Jesus to teach them to pray? What does this show us about the influence of example? How is God always to be addressed in prayer? What is meant by "hallowed"? How can we hallow God's name? What is meant by "thy kingdom"? What is it for God's kingdom to come? What are we to ask about God's will? How is God's will done in heaven? Who should do his will on earth? How much bread are we to ask God for at one time? What are we to ask about our sins? What must we do if we expect God to forgive us? What is meant by "temptation"? What are we to ask God not to do? From what are we to ask him to deliver us?

II. **Teaching by Parables** (vs. 5–8).—What does the friend at midnight ask? What reason does he give for troubling his friend? What does the man within first say? What leads him to change his mind? What does this teach us about praying? What is the meaning of importunity?

III. **Teaching by Illustration** (vs. 9–13).—What great promise is given in verses 9 and 10? What must we do to get this promise? What is a human friend always willing to do? What is meant by giving a stone, or a serpent, or a scorpion? What kind of things are we sure God will give us? What are we sure he will never give us? What is the great promise in verse 13? What are the great teachings of this lesson?

HOME WORK. *Monday.*—The reading for to-day is the lesson passage. Learn what it teaches about prayer. *Tuesday.*—Understand clearly the Pharisees' charge against Christ, and notice the argument he uses to prove that Satan would never help him to cast out evil spirits. *Wednesday.*—How was Jesus greater than Solomon? Get a lesson from the little parable about the candle and the bushel. *Thursday.*—Get a lesson from what Jesus said about the cleansing of cups and plates. We must look after our heart first. *Friday.*—What do we learn from Jacob's wrestling? *Saturday.*—What example have we in this reading, of the power of prayer? *Sunday.*—Study what is said in this reading about the power of prayer. We have a noble example in Elijah, by whose prayers the heavens were shut and then opened.

TOPICS TO TALK OF IN THE CLASS.—Unconscious influence—the influence of silent example.—Every one of us has influence.—The things we are to pray for—the things of our spiritual life, and yet right in the midst of them is the prayer for daily bread.—Importunity in prayer—what blessings we miss by not being importunate.—God will never give us things that will harm us, even if we ask for them.

LIFE TEACHINGS FROM THIS LESSON.

I. We learn the power of unconscious influence. The disciples saw Jesus praying, and were so impressed by something in his manner that they asked him to teach them to pray. Years ago a young man in a country inn slept in the room with another young man, a stranger. Before going to bed he knelt down and prayed. The act so impressed his companion, reminding him of his own home-training and long-neglected duty, that it became the means of conversion, and for fifty years he was one of the most eloquent preachers in England. We never know what good we are doing by our silent example when we are simply living faithfully.

II. We should always approach God as our Father. If we do this, prayer will always be easy. We are God's children, and should come to him always with the confidence and affection of children.

II. The petitions in the Lord's Prayer should be guides to us in all our praying. We should seek the hallowing of God's name, not on our lips only, but also in our heart and life. We should seek the extension of God's kingdom, not in our own life only, but also in the life about us. We should strive to yield our will to God's, doing always what he would have us do. We should ask for our daily bread, for even if we have large store in hand, we must get our food from God's hand day by day, or we shall lack his blessing on it. We need to pray continually for the forgiveness of our sins, learning at the same time to forgive as we are forgiven. We should seek to live victorious lives in all temptation.

IV. Our Father wants us to be earnest in our prayers. Christ teaches us this by the case of a human friend whose friendship even would not cause him to rise at midnight to give the bread that was wanted, but who did it because the man would not go away without the loaves, and kept on knocking. Our Father wants us to pray and pray again.

V. Our Father is willing to give us all the truly good things we ask him for. He is more willing to give than any earthly father, and then he is able to give without limit. But they must be good things. He will not give us a stone for bread, a serpent for a fish, a scorpion for an egg, even if we do ignorantly ask for these things, thinking they are good things.

QUESTIONS FOR WRITTEN ANSWERS.

1. Why do we call God our Father? .....
2. What are the things Christ tells us we may ask for? .....
3. Why should we be earnest in praying? .....
4. What great promise of answer have we here? .....
5. What kind of things only will God give? .....

LESSON XII.—March 22, 1896.

FAITHFUL AND UNFAITHFUL SERVANTS.—Luke 12 : 37-48.

Commit verses 37, 38.

37 [1] Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 [2] And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Pe'ter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, [3] Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And [4] that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 [5] But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

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[1] Matt. 24 : 42-44.
[2] Mark 13 : 32-37; I Thess. 5 : 2-6; II Peter 3 : 10-12.
[3] Matt. 24 : 45-51.
[4] Deut. 25 : 2; John 9 : 41.
[5] Lev. 5 : 17; I Tim. 1 : 13.

Time.—A. D. 29, December.

Place.—In Perea, on Jesus' journey to Jerusalem.

Between the Lessons.—After Jesus had spoken the words of last lesson, he healed a dumb demoniac. About this time Jesus dined with a Pharisee. His severe denunciations of the Pharisees greatly enraged them. They vehemently plied him with questions, hoping to find occasion for his arrest. Then, in the hearing of a great crowd which had gathered, he warned his disciples against the Pharisees' hypocrisy, and encouraged them to be faithful. Then followed the discourse (Luke 12 : 13-59) of which to-day's lesson is a part.

Hints for Study.—This is given as a temperance lesson. Observe the connection in v. 45 between unfaithfulness and intemperance. Think out for yourself what temperance has to do with watchfulness and being ready for Christ when he comes, or calls you.

HELPS IN LEARNING THE LESSON.

37. **Blessed are those servants.**—When Jesus says any persons are blessed, there must be something very good in what they are doing. **Shall find watching.**—The previous verses tell us of the master of the house going away to a wedding, leaving his servants in charge at home. He wanted them to watch for his return. Watching did not mean standing at the window and looking out to see when he would come. It meant the diligent and faithful doing of all the duties that were required of them. The master wanted, when he returned, to find that all his affairs had been well attended to in his absence. **He shall gird himself.**—For serving; honoring them by giving them a feast in which he would serve them. This was sometimes done among the Romans. This was what Jesus himself did at the last supper. See John 13.

38. **In the second watch.**—The night was divided into several watches, sometimes three, sometimes four. The master does not fix any time to return; he may come early, or he may not come until the night is far spent. He wants his servants to be ready, no matter at what hour he returns. Jesus meant to teach here that he would leave his servants in this world when he went away, that he wanted them to watch, and that he would return again, expecting to find them at their duties.

39. **If the goodman.**—"The master." The man who is at the head of the household. **What hour the thief would come.**—"Was coming." But thieves do not send word when they are coming. **He would have watched.**—Thus being prepared for the thief. **Not have suffered** [left] **his house to be broken through.**—He suffered damage because he had not watched.

40. **Be ye therefore ready also.**—"Be ye also ready." Jesus now applies to his disciples the illustration he has been using. **The Son of man cometh.**—His people in this world are his servants, and they are to be ready for his coming again. **At an hour when ye think not.**—That is, the time of his return cannot be known. Yet he wants his friends to be ready and watching when he comes. In order thus to be ready for his coming at any moment, they must be always ready. Then they can never be surprised by any most sudden breaking in of the Master upon them.

41. **Then Peter said.**—Peter was always first to speak. **Speakest thou this parable unto us?**—He wanted to know if they were the servants Jesus referred to, or whether his words applied to others.

42. **Who then is that faithful and wise steward?**—A steward is one who has the care of his master's goods or money. A faithful and wise steward is one who is true to all his master's interests, not only honest, but also prudent and discreet. See I Cor. 4 : 1, 2. **Shall make ruler** [shall set] **over his household.**—Promote to the highest place, as a reward for his faithfulness. **Their portion of meat.**—"Food." Part of the duty of the steward is to provide for the members of the household.

44. **Ruler over all that he hath.**—Faithfulness in lesser things and in lower matters is rewarded by promotion to the highest places. All this is true also in Christ's kingdom. See what Jesus said to his apostles, in Luke 22 : 28-30.

45. **If that servant say in his heart.**—Begin to grow impatient of his lord's long delay, and to doubt his promise to return. In all these words Jesus is speaking of his Church and his own coming. We know that before a great while his disciples did begin to feel and to speak just in this way of Christ's own coming. See II Peter 3 : 3-10. **To beat the menservants.**—To grow cruel and oppressive to those under him, since he thought his master was not going to come back again. **To eat and drink, and to be drunken.**—Giving way to self-indulgence.

46. **The lord of that servant will come.**—His promise will be kept. He will come, and come when he is not looked for, finding his unfaithful servant in the midst of his cruelty and his self-indulgence. **Will cut him in sunder.**—This was a mode of punishment in those days among some nations. Isaiah is said to have been put to death by being sawn asunder. **Appoint him his portion with the unbelievers.**—"With the unfaithful." Those who do not believe in Christ.

47. **Prepared not himself.**—"Made not ready." The sin is worse when one knows his duty and yet does not do it. **With many stripes.**—A common mode of punishment in those days was scourging. The number of stripes was in accordance with the character of the crime.

48. **He that knew not, and did commit.**—"Did things worthy of stripes." Not knowing what duty is makes less the guilt of not doing. Punishment in God's kingdom will be in proportion to the sin. All will not have the same penalty to suffer.

THE GOLDEN TEXT.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5 : 18.

LESSON OUTLINE.

I. The Duty of Being Always Ready, vs. 37–40.
II. The Blessing of Being Found Faithful, vs. 41–44.
III. The Penalty of Unfaithfulness, vs. 45–48.

HOME READINGS.

M. Luke 12 : 1–12, Faithful Discipleship Encouraged.
T. Luke 12 : 13–21, The Rich Man's Folly.
W. Luke 12 : 22–36, Our Heavenly Father's Care.
Th. Luke 12 : 37–48, Faithful and Unfaithful Servants.
F. Luke 12 : 49–59, Persecution Foretold.
S. Eph. 5 : 1–21, Be not drunk with wine.
S. Rev. 3 : 1–22, Rewards of Vigilance.

CENTRAL THOUGHT.

The duty of watchfulness and faithfulness.

CATECHISM.

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Review last lesson, recalling events and life teachings. What incidents came between the lessons? Give the title of this lesson. The Golden Text. Time. Place. Recite the memory verses. The Catechism.

I. **The Duty of Being Always Ready** (vs. 37–40).—What does Christ say about the faithful servants? What does the master want to find his servants doing when he returns? What is meant by "watching"? How will he honor his servants he finds so doing? What example did Jesus give of serving his own servants? What is meant by the "second watch"? Who is the "goodman of the house"? How will Christ's coming be like that of a thief in the night? What does Jesus say about his coming again? v. 40. What do we know about the time of it? How then should we always live?

II. **The Blessing of Being Found Faithful** (vs. 41–44).—What question did Peter ask Jesus? What is a steward? What reward will the faithful steward have? In what sense are we all stewards of God? What must we do with our Master's possessions entrusted to us? To whom must we give account of all that is given to us?

III. **The Penalty of Unfaithfulness** (vs. 45–48).—What might happen if the master delayed long to return? How would the steward treat his fellow-servants? How would he act himself? How will his master find him out? How will he punish him? What kind of servants does Jesus say will receive the sorest punishment? Why will they be beaten with many stripes? What is said of the servant who knows his duty and does not do it? What does this teach us about future punishments?

HOME WORK. *Monday.*—What do we find in these verses about faithfulness? What promise is given to those who confess Christ before men? *Tuesday.*—Learn just what this rich man wanted Christ to do, and why he refused to do it. Christ gives us principles on which to work, and then leaves us to work them out ourselves. *Wednesday.*—Gather from these words the reasons Jesus gives why we should not worry; write them down. *Thursday.*—Go over the lesson carefully, and learn the meaning of the different words. *Friday.*—What did Jesus say of the effect of his gospel in many families. Explain what this means. *Saturday.*—Find in the Reading the temperance teaching. With what does Jesus say we should be filled instead of strong drink? *Sunday.*—Compare these letters to the churches, and find why Christ teaches the duty of watchfulness. The word "overcome," used in these letters, tells us that everything good has to be gotten by struggle. True life never can be easy.

TOPICS TO TALK OF IN THE CLASS.—Watchfulness—what it is that Christ means when he urges his friends to be watchful.—Show how all this applies to our business, our daily life.—What it is to be always ready for Christ's coming.—The duty of stewards, and in what sense we are stewards.

LIFE TEACHINGS FROM THIS LESSON.

I. The Bible has a great deal to say about diligence and faithfulness in duty. This applies to all our common work as well as to our religious acts. Indeed, all our acts are religious. We have to do all our work so as to please Christ. He wants us to be always ready for his coming. We cannot always be praying, but in our common duties we may be always diligent, doing our work well.

II. We should live always so that if Christ should break in upon us suddenly any moment of day or night, we should not be afraid to see him. That means that we must never be a moment off our watch, must never grow careless in duty, nor turn aside into sin, for in that moment Christ may come and find us unfaithful. He wants us to be always ready for his coming without a moment's warning.

III. Christ is surely coming again. We are told only that he will come, that no one can know the time when he will come, that he will come suddenly, without any warning. We are bidden to be ready for him when he comes—which may be any moment of day or night.

IV. Christ will surely reward his servants who are faithful to him. He begins with little things—little duties, little trusts. If we are faithful in the little things, he then gives into our hands larger things. Thus the divine reward for faithfulness is not ease, but more work, more responsibility. We may be sure, however, that faithfulness and diligence will always have their reward with Christ.

V. We are all God's stewards. A steward does not own anything himself; he has charge of his master's affairs, of his property, and of his interests. He is to care for all that his master puts into his hands, and is responsible for it all. We are stewards of God. What he gives us is not our own, but is his, to be cared for and used by us for him and then accounted for.

QUESTIONS FOR WRITTEN ANSWERS.

1. What does Jesus mean by watching?.....
2. What do we know about Christ's coming?.....
3. How can we be always ready for his coming?.....
4. What will happen to those who are not ready?.....
5. Who will receive the sorest punishment for sin?.....

LESSON XIII.—Luke 1-12.—March 29, 1896.

REVIEW.

STUDIES IN THE GOSPEL ACCORDING TO LUKE.

GOLDEN TEXT.—"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—Luke 12 : 8.

HOME READINGS.

M. Luke 1 : 1–80, ... Lesson I.
T. Luke 2 : 1–3 : 38, ... Lessons II, III.
W. Luke 4 : 1–5 : 39, ... Lessons IV, V.
Th. Luke 6 : 1–7 : 50, ... Lessons VI, VII.
F. Luke 8 : 1–9 : 50, ... Lessons VIII, IX.
S. Luke 9 : 51–10 : 42, ... Lesson X.
S. Luke 11 : 1–12 : 59, ... Lessons XI, XII.

REVIEW CHART.—First Quarter.

Studies in the Gospel according to Luke.	Title.	Golden Text.	Lesson Outline.
I.—Luke 1 : 5–17.	The Forerunner of Christ.	Thou shalt go before the face of—Luke 1 : 76.	1. The Childless Home. 2. The Angel's Announcement. 3. The Honored Child.
II.—2 : 40–52.	The Boy Jesus.	Jesus increased in wisdom and—Luke 2 : 52.	1. At the Passover. 2. In the Temple. 3. At Home.
III.—3 : 15–22.	The Ministry of John the Baptist.	Behold the Lamb of God, which—John 1 : 29.	1. Foretelling the Messiah. 2. Preaching Repentance. 3. Baptizing Jesus.
IV.—4 : 14–22.	The Early Ministry of Jesus.	His word was with power—Luke 4 : 32.	1. The Power of the Spirit. 2. Anointed to Preach. 3. The Gracious Words.
V.—5 : 17–26.	The Power of Jesus.	The Son of man hath power—Luke 5 : 24.	1. Power to Forgive Sins. 2. Power to Heal Disease.
VI.—6 : 41–49.	The Sermon on the Mount.	Why call ye me, Lord, Lord, and—Luke 6 : 46.	1. The Mote and the Beam. 2. The Tree and Its Fruit. 3. The Two Foundations.
VII.—7 : 2–16.	The Great Helper.	They glorified God, saying,—Luke 7 : 16.	1. The Helper Besought. 2. The Helper's Response. 3. The Helper's Compassion.
VIII.—8 : 43–55.	Faith Encouraged.	Thy faith hath made thee whole;—Luke 8 : 48.	1. The Imperfect Faith. 2. The Complete Healing. 3. The Ruler's Sorrow. 4. The Dead Restored.
IX.—9 : 18–27.	Jesus the Messiah.	This is my beloved Son: hear him.—Luke 9 : 35.	1. Men's Thoughts of the Messiah. 2. God's Way for the Messiah. 3. Followers of the Messiah.
X.—10 : 25–37.	True Love to One's Neighbor.	Thou shalt love the Lord thy God with—Luke 10 : 27.	1. A Self-Righteous Religion. 2. An Unloving Religion. 3. A Christly Religion.
XI.—11 : 1–13.	Teaching about Prayer.	Ask, and it shall be given you; seek,—Luke 11 : 9.	1. Teaching by Example. 2. Teaching by Parables. 3. Teaching by Illustration.
XII.—12 : 37–48.	Faithful and Unfaithful Servants.	Be not drunk with wine, wherein—Eph. 5 : 18.	1. The Duty of Being Always Ready. 2. The Blessing of Being Found Faithful. 3. The Penalty of Unfaithfulness.
XIII.—	Review.	Whosoever shall confess me before—Luke 12 : 8.	

ATTENDANCE AT CHURCH.

To be marked by the Scholar.

Date.	Preacher.	Text.
January 5.		
" 12.		
" 19.		
" 26.		
February 2.		
" 9.		
" 16.		
" 23.		
March 1.		
" 8.		
" 15.		
" 22.		
" 29.		

Jesus went to church; all our scholars will desire to be like Jesus in this.

Review Exercise.

Singing.

"Tell me the story of Jesus,
Write on my heart ev'ry word." *

Superintendent.—How was the birth of John the Baptist promised?

School.—The angel said, . . . Zacharias . . . thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Supt.—What did the angel say John was to do as Christ's forerunner?

School.—He shall go before him in the spirit and power of Elias . . . to make ready a people prepared for the Lord.

Supt.—When Jesus was twelve years old what happened?

School.—He went to Jerusalem with his parents to celebrate the passover, and became separated from them.

Supt.—What did he say when they found him in the temple?

School.—Wist ye not that I must be about my Father's business?

Supt.—How did John fulfill his mission?

School.—He preached the baptism of repentance for the remission of sins.

Supt.—What did he say about the coming Christ?

School.—One mightier than I cometh: . . . he shall baptize you with the Holy Ghost and with fire.

Supt.—What was heard when Jesus was baptized?

School.—A voice from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Supt.—What did Jesus read in the synagogue in Nazareth?

School.—A prophecy of Isaiah, about the Messiah.

Supt.—What did he say about it?

School.—This day is this scripture fulfilled.

Supt.—What power did Jesus say he had?

School.—The Son of man hath power upon earth to forgive sins.

Supt.—How did he prove his power?

School.—He said to the palsied man, Thy sins are forgiven thee; and then he healed him.

Singing.

"Just as I am, without one plea,
But that thy blood was shed for me."

Supt.—What did Jesus say of one who does, as well as hears, his word?

School.—He is like a man which built an house . . . on a rock.

Supt.—What of him who heareth and doeth not?

School.—He is like a man that without a foundation built an house upon the earth.

Supt.—What did Jesus say about the centurion's faith?

School.—I have not found so great faith, no, not in Israel.

Supt.—Whom did Jesus raise to life at Nain?

School.—The only son of a widow.

Supt.—Who was healed by touching Jesus' garment?

School.—A woman having an issue of blood twelve years.

Supt.—Whose child did Jesus raise to life?

School.—The daughter of Jairus, a ruler of the synagogue.

Supt.—Who did the people say Jesus was?

School.—John the Baptist; . . . Elias; . . . one of the old prophets risen again.

Supt.—Who did Peter say Jesus was?

School.—The Christ of God.

Singing.

"Stand up, stand up for Jesus,
Ye soldiers of the cross."

Supt.—How did Jesus teach who is our neighbor?

School.—By the parable of The Good Samaritan.

Supt.—What happened to a certain man who went from Jerusalem to Jericho?

School.—He fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

Supt.—What did a certain Samaritan do?

School.—He had compassion on the wounded man, bound up his wounds, . . . and took care of him.

Supt.—What did the disciples request of Jesus?

School.—Lord, teach us to pray.

Supt.—What did Jesus then do?

School.—He taught them The Lord's Prayer.

Supt.—What did he say to encourage prayer?

School.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Supt.—What did Jesus say about faithful servants?

School.—Blessed are those servants, whom the lord when he cometh shall find watching.

Supt.—What did he say about his own coming?

School.—Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Singing.

"Work, for the night is coming,
Work through the morning hours."

Review-drill on titles, Golden Texts, Lesson Outlines, and Catechism Questions.

Supt.—What is the Review Golden Text?

School.—Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

Singing.

"Saviour, again to thy dear name we raise,
With one accord, our parting hymn of praise."

* Instead of the hymns suggested, others familiar in the school using the Exercise may be substituted.

LESSON STORY OF THE QUARTER.

Our lessons for this quarter are taken exclusively from St. Luke's Gospel, but this "Lesson Story" is made up from all the gospels, so that the connection between the lessons will more readily appear.

For centuries the Jewish prophets had foretold a coming Messiah. One sign of his coming was to be the appearance of a great preacher who would warn the people and call them to repentance. Suddenly, one day about fifteen months before Jesus was born, an angel appeared to Zacharias, an aged and godly priest, as he ministered in the temple. The angel said that Elisabeth, Zacharias' wife, should have a son who should be called John, and who would prepare the people for the Messiah's coming.

About six months later the angel Gabriel appeared to Mary, a virgin living in Nazareth. He told her that she was to be the mother of Jesus, the Son of God. John the Baptist was born three months after this.

The Roman emperor, in whose dominion Palestine was at this time, ordered the people of that land to be enrolled. So it happened, as we would say, that about six months after John's birth, Mary went with Joseph, her betrothed husband, to Bethlehem to be enrolled. While she was there Jesus was born. Thus was fulfilled the ancient prophecy which said that the Messiah should be born in Bethlehem.

When Jesus was eight days old he was circumcised and named. When forty days old he was presented in the temple, according to the Jewish law. Shortly after this, wise men from the East visited the infant Jesus. Then Herod the Great sought to kill the holy Child; and Joseph, by direction of an angel of the Lord, took him and his mother into Egypt. Herod died, and they returned from Egypt and settled in Nazareth.

When Jesus was twelve years old he went with Joseph and Mary to Jerusalem to attend the passover. When they started home he became separated from them. After three days they found him in the temple talking with the teachers of the law. He then returned with them to Nazareth. All we know about Jesus' life after this until he was thirty years old is that he grew in wisdom and in favor with God and man, he learned the Scriptures, and became a carpenter.

Eighteen years now elapsed. One day while John was preaching and baptizing the people, Jesus came and was baptized. Then the heavens were opened, and the Holy Spirit descended like a dove upon Jesus, and a voice from heaven said, "Thou art my beloved Son; in thee I am well pleased." Immediately after this, Jesus was forty days in the wilderness, tempted of the devil. When he returned, John pointed him out as the "Lamb of God," and told how he had seen the Spirit descend upon him.

Jesus soon went to Cana, where he made the water wine. After a short visit to Capernaum he went to Jerusalem to attend the passover, and while there drove the traders out of the temple. About this time Nicodemus came to him by night and heard the wondrous and beautiful words recorded in John 3 : 1–21.

We have very little account of Jesus' life for about a year after this. During this time he went to Galilee. On the way he met the Samaritan woman at Jacob's well. While at Cana a second time he healed a nobleman's son who was sick at Capernaum. Another passover season found him at Jerusalem, where he healed a man at the pool of Bethesda.

Then he went to Galilee for about a year and a half. At Nazareth, in the synagogue on the Sabbath, he told the people he was their promised Messiah, but they rejected him. Going to the Sea of Galilee he saw Peter and Andrew, James and John fishing. They had caught nothing. He told them to let down their net again; then they caught so many fish that their net began to break. Followed by these four disciples, he went on to Capernaum. There, on the Sabbath, he healed many.

After a circuit in Galilee he was preaching to a great crowd which filled the house where he lived in Capernaum, when a paralytic was let down through the roof by his friends. Jesus healed him. Later that same day he called Levi (Matthew) to follow him. One Sabbath the Pharisees complained because Jesus' disciples plucked grain to eat. He rebuked them, saying that he was Lord of the Sabbath. On another Sabbath he healed a man's withered hand. The angry Pharisees now began to plot to kill Jesus. The choosing of the twelve apostles and the Sermon on the Mount soon followed. At Capernaum he healed the servant of a centurion who showed remarkable faith. Then he went to Nain, where he raised to life a widow's son. Soon after this he spoke beautifully about John the Baptist, who was then in prison and whose disciples came to see if Jesus really were the Christ. While dining with a Pharisee he was anointed by a woman who was a great sinner, and Jesus forgave her sins. Returning to Capernaum, he healed a blind and dumb demoniac. The Pharisees accused him of doing this by the power of Beelzebub. He severely rebuked them. Going to the seashore, he delivered the Parable of the Sower and several other parables. While crossing the sea in the evening he stilled a sudden and furious tempest. Landing at Gergesa, he healed two demoniacs. Returning to Capernaum he attended a feast at Matthew's house. Then came Jairus urging him to go and heal his sick daughter. On the way a woman, twelve years an invalid, was cured by touching Jesus' garment. Jairus' daughter died before Jesus reached the house, but he raised her to life.

He now sent forth the twelve apostles to preach and heal. In the meantime Herod had murdered John the Baptist in prison, and John's disciples brought word to Jesus. The twelve returned to Capernaum. Jesus took them across the sea for rest. A great multitude following, he fed five thousand with five loaves and two fishes. That night he walked on the sea to his disciples who were in a boat struggling with a storm. The next day he told the people in the synagogue in Capernaum that he was the bread of life.

Several months now elapsed during which Jesus visited many places, from Tyre and Sidon, where he healed the Gentile woman's daughter, to Jerusalem, where he cured a man born blind.

Coming to Cæsarea Philippi, he asked his disciples who the people said he was. They replied that some said he was John the Baptist; others, Elias (Elijah); others, an old prophet risen from the dead. Then he asked them who they themselves thought he was. Peter answered, "The Christ of God." A week later he was transfigured on the mountain.

Jesus spoke several times to his disciples about his coming rejection, death, and resurrection, but they could not comprehend it. One time they asked him who should be greatest in his kingdom; he replied, whoever humbled himself as a little child.

Jesus now left Galilee for the last time. He journeyed toward Jerusalem through Samaria and Perea, a great crowd accompanying him. On the way he spoke the Parable of the Good Samaritan. Shortly after this the disciples asked Jesus to teach them to pray. He taught them the Lord's Prayer. While on this journey he dined with a Pharisee. His severe denunciations of the hypocrisy of the Pharisees so enraged them that they tried by questioning to make him say something for which they could arrest him. It was on this occasion that he spoke the warning words with which the quarter's lessons close.

1. GO FORWARD, CHRISTIAN SOLDIER.

LAWRENCE TUTTIETT. ELIZABETH VAN FLEET VOSSELLER.

1. Go for - ward, Chris-tian sol - dier, Be - neath his ban - ner true,..... The
2. Go for - ward, Chris-tian sol - dier, Fear not the se - cret foe,..... Far
3. Go for - ward, Chris-tian sol - dier, Nor dream of peace - ful rest,..... 'Till
4. Go for - ward, Chris-tian sol - dier, Fear not the gath - 'ring night,..... The

Lord him - self, thy Lead - er, Shall all thy foes sub - due. His
more o'er thee are watch - ing Than hu - man eyes can know. Trust
Sa - tan's host is van - quished, And heav'n is all pos - sessed. 'Till
Lord hath been thy shel - ter, The Lord will be thy light. When

love fore - tells thy tri - als, He knows thy hour - ly need, He
on - ly Christ, thy Cap - tain, Cease not to watch and pray, Heed
Christ him - self shall call thee To lay thine arm - or by, And
morn his face re - veal - eth, Thy dan - gers all are past, Oh,

can, with bread from heav - en, Thy faint - ing spir - it feed.
not the treacher-ous voic - es That lure thy soul a - stray.
wear, in end - less glo - ry, The crown of vic - to - ry.
pray that faith and vir - tue May keep thee to the last!

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2. OH, HAVE YOU NOT HEARD OF A BEAUTIFUL STREAM.

R. TORREY, JR. J. B. CALKIN.

1. Oh, have you not heard of a beau - ti - ful stream That flows thro' our Fa - ther's land?
2. Its foun-tains are deep and its wa - ters are pure, And sweet to the wea - ry soul;
3. This beau - ti - ful stream is the riv - er of life, It flows for all na - tions free;
4 Oh, will you not drink of the beau - ti - ful stream, And dwell on its peace - ful shore?

6. COME UNTO ME, YE WEARY.

W. C. Dix. Joseph Barnby.

1. "Come un - to me, ye wea - ry, And I will give you rest." O bless-ed voice of Je - sus,
2. "Come un - to me, dear chil - dren, And I will give you light." O lov - ing voice of Je - sus,
3. "And who - so - ev - er com - eth, I will not cast him out." O pa- tient love of Je - sus,

Which comes to hearts oppressed; It tells of ben - e - dic - tion, Of par - don, grace, and peace,
Which comes to cheer the night: Our hearts were filled with sad - ness, And we had lost our way,
Which drives a-way our doubt: Which calls us,—ve - ry sin - ners, Un - worth-y though we be

Of joy that hath no end - ing, Of love which can - not cease.
But morn - ing brings us glad - ness, And songs the break of day.
Of love so free and bound - less,— To come, dear Lord, to thee.

7. GENTLE JESUS, MEEK AND MILD.

Chas. Wesley. J. B. Dykes, Mus. Doc.

1. Gen - tle Je - sus, meek and mild, Look up - on a lit - tle child;
2. Fain I would to thee be brought, Oh, my God, for - bid it not!
3. Put thy hands up - on my head, Let me in thine arms be stayed;
4. Hold me fast in thine em - brace, Let me see thy smil - ing face;

Pi - ty my sim - plic - i - ty, Suf - fer me to come to thee.
Give me, bless - èd Lord, a place In the king - dom of thy grace.
Let me lean up - on thy breast, Lull me, lull me, Lord, to rest.
Give me, Lord, thy bless - ing, give; Pray for me, and I shall live: A - men.

8. WHEN MORNING GILDS THE SKIES.

Rev. Edward Caswall, tr. Joseph Barnby.

1. When morn - ing gilds the skies, My heart a - wak - ing cries,
2. To thee, O God, a - bove, I cry with glow - ing love,
3. When e - vil thoughts mo - lest, With this I shield my breast,
4. Be this, while life is mine, My can - ti - cle di - vine,

May Je - sus Christ be praised: A - like at work and prayer,
May Je - sus Christ be praised: This song of sa - cred joy,
May Je - sus Christ be praised: The pow'rs of dark - ness fear,
May Je - sus Christ be praised: Be this the'e - ter - nal song,

To Je - sus I re - pair; May Je - sus Christ be praised.
It nev - er seems to cloy: May Je - sus Christ be praised.
When this sweet chant I hear: May Je - sus Christ be praised.
Through all the a - ges long, May Je - sus Christ be praised.

Thomas Kelly. 9. SING OF JESUS, SING FOREVER. German.

1. Sing of Je - sus, sing for - ev - er, Of the love that chang - es nev - er.
2. With his blood the Lord has bought them; When they knew him not, he sought them:
3. Thro' the des - ert Je - sus leads them, With the bread of heav'n he feeds them,
4. There they see the Lord who bought them, Him who came from heav'n and sought them,

Who or what from him can sev - er Those he makes his own.
And from all their wand' - ring brought them, His the praise a - lone.
And thro' all the way he speeds them To their home a - bove.
Him who by his Spir - it taught them, Him they serve and love.

10. LAMB OF GOD, I LOOK TO THEE.

1. Lamb of God, I look to thee: Thou shalt my ex - am - ple be;
2. Let me, a - bove all, ful - fill God, my heav'n - ly Fa - ther's will,
3. Lov - ing Je - sus, gen - tle Lamb, In thy gra - cious hands I am;
4. I shall then show forth thy praise, Serve thee all my hap - py days;

Thou art gen - tle, meek and mild; Thou wast once a lit - tle child.
Nev - er his good Spir - it grieve, On - ly to his glo - ry live.
Make me, Sav - iour, what thou art, Live thy - self with - in my heart.
Then the world shall al - ways see Christ the ho - ly Child in me.

11. I LAY MY SINS ON JESUS.

Rev. Horatius Bonar, D. D.

A. S. Sullivan.

1. I lay my sins on Je - sus, The spot - less Lamb of God; He bears them all, and
2. I lay my wants on Je - sus; All full - ness dwells in him; He heal - eth my dis -
3. I long to be like Je - sus, Meek, lov - ing, low - ly mild; I long to be like

frees us From the ac - curs - ed load; I bring my guilt to Je - sus, To
eas - es; He doth my soul re - deem: I lay my griefs on Je - sus, My
Je - sus, The Fa-ther's ho - ly child. I long to be with Je - sus, A -

wash my crim - son stains White in his blood most pre - cious, Till not a stain re - mains.
bur - dens and my cares; He from them all re - leas - es; He all my sor - rows shares.
mid the heaven-ly throng; To sing with saints his prais - es, And learn the an - gel's song.

BIBLE DICTIONARY FOR THE QUARTER.—(*Continued from page 2.*)

John the Baptist.—The son of Zacharias and Elisabeth, both of whom were of priestly descent; the forerunner of Christ, sent to prepare the way for him. Luke 1 : 5–17. Jesus was baptized by him. He was fearless in his preaching, and was finally imprisoned and beheaded by Herod Antipas. Matt. 14 : 3–12.

Jor'dan.—The principal river in Palestine. It rises on Mount Hermon, seventeen hundred feet above sea-level, flows through the Sea of Galilee, and empties into the Dead Sea, one hundred and twenty miles south of its source, at thirteen hundred feet below sea-level, making a total fall of three thousand feet.

Jo'seph.—Son of Heli, and the husband of Mary the mother of our Lord. He was a descendant of David, a just man, a carpenter by trade.

Ju'das.—See *Thaddeus*.

Ju'das Is-car'i-ot.—One of the twelve apostles. He betrayed Jesus and then killed himself.

Ju-de'a.—The country of the Jews. In the time of our Lord it was the southernmost of the three divisions of Palestine. On the death of Herod the Great, [illegible], Archelaus, became its ruler. When Archelaus [illegible]posed (A. D. 6), it was made a part of the Roman [illegible]e of Syria, and was governed by a procurator, [illegible] to the governor of Syria.

[illegible]-yer.—One versed in the law of Moses, and [illegible]ught it in the schools and synagogues. The [illegible] equivalent to teacher or doctor of the law.

Le'vites.—Descendants of Levi. They were employed in the subordinate offices of the sanctuary.

Luke.—The author of the Gospel which bears his name and also of Acts. He is believed to have been born at Antioch, in Syria, and was a physician. He was the companion of Paul in several of his journeys, and remained at his side during his first imprisonment (Col. 4 : 14). If the Second Epistle to Timothy was written during the second imprisonment, the testimony of that Epistle (4 : 11) shows that he continued faithful to the apostle to the end of his affliction. Of the place and time of his death we know nothing. The Gospel according to Luke is the third in the order of the gospels. For the facts of the annunciation, the angelic appearance when our Lord was born, and the other glimpses into the story of his infancy and youth, we are indebted solely to Luke. Several of the most important parables, and also the account of the ascension are preserved by him alone.

Mark.—John, surnamed Mark (Acts 12 : 12), was the son of Mary, the sister of Barnabas. Col. 4 : 10. Probably converted under the preaching of Peter, who speaks of him as "Marcus, my son." His Gospel was written between A. D. 60 and A. D. 70.

Ma'ry and Mar'tha.—Sisters of Lazarus residing at Bethany, at whose house Jesus frequently made his home. Mary anointed Jesus the day before his triumphal entry into Jerusalem.

Ma'ry Mag'da-le'ne.—Mary of Magdala, out of whom Jesus cast seven demons. He appeared first to her after his resurrection.

Mat'thew.—Called also Levi. Luke 5 : 27. Though a Jew, he was employed as a tax-gatherer at Capernaum. He was called from his official occupation into the service of Christ, and entertained him at his house. He became one of the twelve apostles. His Gospel was written probably between A. D. 60 and A. D. 66.

Mes-si'ah.—The title of the Saviour promised to the world through Abraham. The word is Hebrew, and its Greek equivalent is "Christ."

Mo'ses.—The great prophet and law-giver of the Israelites. Born in Egypt about B. C. 1571; died on Mount Pisgah, aged 120.

Na'a-man, the Syr'i-an.—Commander of the armies of Benhadad II, in the time of Joram, king of Israel; cured of leprosy by dipping in Jordan, as instructed by Elisha the prophet. II Kings 5 : 1–14.

Na'in.—A town in Galilee, about twenty-five miles southwest of Capernaum. Here Jesus raised to life a widow's son.

Naz'a-reth.—A town in Galilee, sixty-six miles north of Jerusalem; the residence of Joseph and Mary before the birth of Jesus, and the home of our Lord until he entered upon his ministry. He was twice rejected by its inhabitants.

Pass'o-ver.—The most important annual festival of the Jews. It commemorated the *passing over* the houses of Israel by the destroying angel when he smote the firstborn of Egypt on the night of the exodus.

Pe'ter.—The son of Jonas, or Jona, hence called Simon Bar-jona. Matt. 16 : 17. The brother of Andrew, and a native of Bethsaida. His original name was Simon. The name Cephas (signifying a rock) was given to him when he was called to the apostleship. John 1 : 42; compare Matt. 16 : 18. He was a fisherman (Luke 5 : 1–3), and had a residence at Capernaum.

Phar'i-sees.—An influential sect among the Jews. They were very strict in their observance of the law and made a boast of their superior sanctity.

Phil'ip.—A native of Bethsaida, the city of Andrew and Peter. As soon as he had learned to know Jesus he told Nathaniel of the new-found Saviour. He was one of the twelve apostles.

Pi'late, Pon'ti-us.—The sixth Roman procurator or governor of Judea.

Pub'li-cans.—Collectors of the numerous and oppressive Roman taxes and customs; exceedingly odious to the Jews, who classed all publicans with sinners, harlots, and heathen, a Jewish publican being especially despised and hated.

Sa-ma'ri-a.—The central province of Palestine.

Sa-mar'i-tans.—The inhabitants of Samaria. A mixed race, descended from foreigners settled in the land by the king of Assyria during the captivity.

Scribes.—Jews, called also lawyers, whose business it was to write out copies of the Law, and who were students and expounders of the word of God.

Si'don.—An ancient city of Phœnicia, on the eastern coast of the Mediterranean.

Si'mon, the Ca'naan-ite, Revised Version, "the Cananæan," or "Zealot." Matt. 10 : 4.—One of the twelve apostles. The term *Cananæan*, or *Zelot* (Luke 6 : 15), shows that he belonged to a faction of fanatical supporters of the Jewish ritual.

Son of Man.—A distinctive title of the Saviour. In the gospels it is used only by Jesus himself.

Tem'ple.—The Jewish house of worship which stood on Mount Moriah in Jerusalem. There were three successive temples. The last one, the scene of many incidents in Christ's life, was built by Herod the Great. It was utterly destroyed, as Christ predicted, A. D. 70, and was never rebuilt. Recent explorations have brought to light some of its remains.

Te'trarch.—A ruler over a province.

Thad-de'us.—The surname of the apostle Jude; called also Lebbeus. Little is known about him.

Thom'as.—Surnamed Didymus—*twin*. One of the apostles. All we know of him is recorded in John 11 : 16; 14 : 5; 20 : 24–29; 21 : 2; Acts 1 : 13.

Tyre.—An ancient city of Phœnicia, on the eastern coast of the Mediterranean.

Zach'a-ri'as.—A priest. Father of John the Baptist.

Zeb'e-dee.—A Galilean fishermen, the father of the apostles James and John.

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